TURNBULL, John W ,ed.

ECUMENICAL DOCUMENTS ON CHURCH AND SOCIETY

(1925-1953)

WORLD COUNCIL OF CHURCHES

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This compilation has been prepared by the
Study Department of the World Council of Churches
in relation to the Ecumenical Enquiry on
The Responsible Society.
Edited and with introductions by John W. Turnbull.

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P R E F A C E

"The world is too strong for a divided Church". So spoke the Stockholm Conference in 1925. One of the major forces which have drawn and held the Churches together in the ecumenical movement has been the necessity of their uniting in thought and action on the vast political, economic, and social problems of the modern world. A very large part of the energy of the movement has in turn been directed towards seeking together as Christians ways of meeting the challenge of human social disorder.

A huge body of material - studies, essays, reports, surveys - testifies to the diligence with which the Churches have addressed themselves to this task. In this volume is reproduced a selection of the major documents on social questions produced by the World Council of Churches and its parent and sister movements, the Universal Christian Council for Life and Work and the International Missionary Council, in the nearly thirty years since Stockholm.

This collection has been produced as a part of the enquiry on Social Questions in the Study Department of the World Council of Churches. Its publication is the result of a desire to provide for the participants in the section on social questions at the Evanston Assembly, and for others interested in its work, the chief documents of the modern ecumenical movement dealing with the issues which will be under consideration there. It includes therefore only such documents as may be regardrd as having some kind of official standing, that is, such as have been adopted or received by officially-constituted ecumenical gatherings. The kind of action which was taken, and the group by which the action was taken, is indicated in the prefatory note to each document.

The collection has also two purposes of longer-range significance. The first is to provide a summary of the development

of the Churches' thinking on these questions, as reflected in the pronouncements of some of the more important ecumenical meetings. The reader will discover both how certain basic issues have recurred over the years, and how new issues have arisen and others been reformulated as the Churches have sought in various ways to relate Christian truth to the pressing problems of the day.

The second purpose is to gather together in one convenient volume those documents which outline and illustrate the growing ecumenical consensus on social issues. These papers are here published for the first time in one place. It is hoped that this collection will help both the scholar and the ordinary reader to discover the major points on which the Churches have taken their common stand through the ecumenical movement. These statements are thus not simply voices out of the past ; they are a part of that living body of interpretation and witness out of which the Churches today speak to the world. They represent the ground which we have covered so far and the place where we now stand. They are a mandate for our future task.

It had originally been thought to publish this volume in a different form, choosing several major topics and then collecting the relevant passages from all the documents together under these headings. It was finally decided, however, rather to publish each of the documents as it stood, since it was felt that the topical division in many cases did serious violence to the context and intention of the original. It is hoped, however, that the topical index will enable the reader to follow the thinking on some of the more important issues through the sveral documents, and also to find quickly the statements on certain specific issues in which he may be interested.

There is no attempt in this collection to discuss critically the documents presented, nor to suggest the major points which emerge from them and the other material in the field as characteristic of ecumenical social thinking. The delineation of such an interpretive framework is a part of the ongoing work of this enquiry, and we hope to publish soon an essay giving some orientation in that direction.

I. STOCKHOLM

Prefatory Note:

The Universal Christian Conference on Life and Work which opened at the Cathedral in Stockholm on August 19, 1925, was the fulfillment of the plans and hopes of many years. During the First World War there had been discussion all over the world of the possibility of bringing together Christian leaders from the countries divided by the war, a plan which it was never possible to realise. Immediately after the war, however, efforts were renewed which eventually bore fruit in the Stockholm Conference. The preparatory work covered a period of nearly five years, which included the organisation and preparation of the material for the conference itself and the sending of invitations to all Christian communions.

It was emphasized from the beginning that the conference was not concerned with and did not require consent in matters of faith and order; its task was to be that of drawing the churches together in a united practical effort in the areas of international co-operation and social renewal. The phrase, "Doctrine divides, but service unites", used by the planning committee in advance of the conference, might be regarded as its motto. Although uniting in service did not prove to be as easy as some had perhaps hoped, the conference did bridge confessional and political gaps which had not been bridged before, and brought together more than six hundred delegates from thirty-seven countries, in the first world conference to which the several communions appointed official delegates. As in subsequent ecumenical gatherings, there was no official representation from the Roman Catholic Church, although there were some unofficial observers present, and the conference received wide comment in the Roman Catholic press.

The conference programme covered a wide variety of topics relative to the Church's witness in the world, and was the starting-point for the ecumenical discussions which have been carried on since. The impact of the conference was felt largely through the issues it raised and the movements it started; it produced as an official declaration only the brief Message, adopted by an almost unanimous vote at one of the final sessions, which is printed here.

* * * * * *

THE MESSAGE OF THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK, STOCKHOLM, 19-30 AUGUST, 1925

I

1. The Universal Christian Conference on Life and Work, assembled at Stockholm from August 19 to 30, 1925, and composed of representatives of the greater number of Christian communions coming from thirty-seven nations of the Old and New Worlds, and of the Near and Far East, sends this brotherly message to all followers of Christ, beseeching them to

join with them in prayer, confession, thanksgiving, study and service. We regret that not all Christian communions have found it possible to accept our invitation, for in view of the vital and far-reaching issues with which we have been concerned, we cannot but hope for that co-operation of all parts of the Church of Christ without which its testimony and influence in the world must be incomplete.

2. For five years men and women have planned and prayed that this Conference might be held. Other efforts for closer relations between the Churches have prepared the way. But this has proved the most signal instance of fellowship and co-operation, across the boundaries of nations and confessions, which the world has yet seen. The sins and sorrows, the struggles and losses of the Great War and since, have compelled the Christian Churches to recognize, humbly and with shame, that 'the world is too strong for a divided Church'. Leaving for the time our differences in Faith and Order, our aim has been to secure united practical action in Christian Life and Work. The Conference itself is a conspicuous fact. But it is only a beginning.

3. We confess before God and the world the sins and failures of which the Churches have been guilty, through lack of love and sympathetic understanding. Loyal seekers after truth and righteousness have been kept away from Christ, because His followers have so imperfectly represented Him to mankind. The call of the present hour to the Church should be repentance, and with repentance a new courage springing from the inexhaustible resources which are in Christ..

4. It is a matter for deep thankfulness that in the plan of God and through the guidance of His Spirit the representatives of so many Christian communions have been led to assemble and have renewed in common fellowship their faith, hope and love in Jesus Christ as Saviour and Lord. It is a matter for deep thankfulness that in spite of differences, sincere and profound, they have been enabled to discuss so many difficult problems with a candour, a charity and a self-restraint, which the Spirit of God alone could inspire. As we repeated the Lord's Prayer together, each in the speech his mother taught him, we realized afresh our common faith, and experienced as never before the unity of the Church of Christ.

II.

5. The Conference has deepened and purified our devotion to the Captain of our Salvation. Responding to His call 'Follow Me', we have in the presence of the Cross accepted the urgent duty of applying His Gospel in all realms of human life - industrial, social, political and international.

6. Thus in the sphere of economics we have declared that the soul is the supreme value, that it must not be subordinated to the rights of property or to the mechanism of industry, and that it may claim as its first right the right of salvation. Therefore we contend for the free and full development of the human personality. In the name of the Gospel we have affirmed that industry should not be based solely on the desire for individual profit, but that it should be conducted for the service of the community. Property should be regarded as a stewardship for which an account must be given to God. Co-operation between capital and labour should take the place of conflict, so that employers and employed alike may be enabled to regard their part in industry as the fulfilment of a vocation. Thus alone can we obey our Lord's command, to do unto others even as we would they should do unto us.

7. In the realm of social morality we considered the problems presented by over-crowding, unemployment, laxity of morals, drink and its evils, crime and the criminal. Here we were led to recognize that these problems are so grave that they cannot be solved by individual effort alone, but that the community must accept responsibility for them, and must exercise such social control over individual action as in each instance may be necessary for the common good. We have not neglected the more intimate questions which a higher appreciation of personality raises in the domain of education, the family and the vocation, questions which affect woman, the child and the worker. The Church must contend not for the rights of the individual as such, but for the rights of the moral personality, since all mankind is enriched by the full unfolding of even a single soul.

8. We have also set forth the guiding principles of a Christian internationalism, equally opposed to a national bigotry and a weak cosmopolitanism. We have affirmed the universal character of the Church, and its duty to preach and practise the love of the brethren. We have

considered the relation of the individual conscience to the state. We have examined the race problem, the subject of law and arbitration, and the constituion of an international order which would provide peaceable methods for removing the causes of war - questions which in the tragic conditions of to-day make so deep an appeal to our hearts. We summon the Churches to share with us our sense of the horror of war, and of its futility as a means of settling international disputes, and to pray and work for the fulfilment of the promise that under the sceptre of the Prince of Peace, 'mercy and truth shall meet together, righteousness and peace shall kiss each other.'

9. We have not attempted to offer precise solutions, nor have we confirmed by a vote the results of our friendly discussions. This was due not only to our respect for the convictions of individuals or groups, but still more to the feeling that the mission of the Church is above all to state principles, and to assert the ideal, while leaving to individual consciences, and to communities the duty of applying them with charity, wisdom and courage.

III.

10. If this goal is to be attained we recognize the pressing need of education. The individual must be educated by the Church, so that he may be enabled to exercise a Christian discernment in all things. The Churches must educate themselves by study, conference and prayer, so that being led by the Spirit of Truth into all truth, they may be enabled in increasing measure to apprehend the mind of Christ. We recognize that the root of evil is to be found in the human will, and we therefore desire to re-emphasize our conviction that this will must be surrendered to the high and holy will of God, whose service is perfect freedom. Even Christian ideas and ideals cannot save the world, if separated from their personal source in the Father of our Lord Jesus Christ, and unless themselves taken up into the personal life of the believer.

11. To this end we address our appeal first to all Christians. Let each man, following his own conscience, and putting his convictions to the test of practical life, accept his full personal responsibility for the doing of God's will on earth as it is in heaven, and in working for

God's Kingdom. Let him in entire loyalty to his own Church seek to have a share in that wider fellowship and co-operation of the Christian Churches of which this Conference is a promise and pledge. In the name of this wider fellowship we would send a special message of sympathy to all those who amid circumstances of persecution and trial are fulfilling their Christian calling, and we would comfort them with the thought that they are thus brought into fellowship with the sufferings of Christ.

12. But we cannot confine this appeal to the Churches, for we gratefully recognize that now we have many allies in this holy cause.

We turn to the young of all countries. With keen appreciation we have heard of their aspirations and efforts for a better social order as expressed in the youth movements of many lands. We desire to enlist the ardour and energy of youth, the freshness and the fullness of their life, in the service of the Kingdom of God and of humanity.

We think also of those who are seeking after truth, by whatever way, and ask their help. As Christ is the Truth, so Christ's Church heartily welcomes every advance of reason and conscience among men. Particularly we would invite the co-operation of those teachers and scholars who in many special realms possess the influence and command the knowledge without which the solution of our pressing practical problems is impossible.

In the name of the Son of Man, the Carpenter of Nazareth, we send this message to the workers of the world. We thankfully record the fact that at present even under difficult conditions a multitude of workers in the different countries are acting in accordance with these principles. We deplore the causes of misunderstanding and estrangement which still exist and are determined to do our part to remove them. We share their aspirations after a just and fraternal social order, through which the opportunity shall be assured for the development, according to God's design, of the full manhood of every man.

13. We have said that this Conference is only a beginning. We cannot part without making some provision for the carrying on of our work. We have therefore decided to form a Continuation Committee to follow up what has been begun, to consider how effect can be given to the suggestions which have been made, to examine the practicability of calling another such Conference at a future date, and in particular to take

steps for that further study of difficult problems and that further education of ourselves and of our churches, on which all wise judgment and action must be based. May we not hope that through the work of this body, and through the increasing fellowship and co-operation of the Christians of all nations in the one Spirit, our oneness in Christ may be more and more revealed to the world in Life and Work?

14. Only as we become inwardly one shall we attain real unity of mind and spirit. The nearer we draw to the Crucified, the nearer we come to one another, in however varied colours the Light of the World may be reflected in our faith. Under the Cross of Jesus Christ we reach out hands to one another. The Good Shepherd had to die in order that He might gather together the scattered children of God. In the Crucified and Risen Lord alone lies the world's hope.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

II. JERUSALEM

Prefatory N ote:

The impetus behind the Jerusalem meeting of the International Missionary Council in 1928, unlike that of the Stockholm Conference, was not specifically that of developing a common Christian witness on social issues. The I.M.C. had been formed, as a result of the Edinburgh Conference of 1910, with a view primarily toward promoting common thinking and, where possible, united action in the missionary enterprises. It brought together not Churches but missionary societies. Inescapably, however, the movement found its attention drawn also to the social environment in which the Church lives and speaks, and particularly to the social circumstances of the lands where missionary work was being done. In 1920, the year before the formal organization of the Council, the International Missionary Meeting at Crans (Switzerland) spoke of one of the tasks of the movement as making "a study of the attitude and policy of the missionary movement in relation to the growth of industrialism in Asia and other mission fields, and the social problems arising therefrom."

It was in accordance with this mandate that the subject of Christianity and industrialism became one of the major foci of the Jerusalem Conference. A preparatory study was distributed in advance of the meeting, and at the conference itself there was discussion of the issues raised there and in the opening addresses on the topic. The statement below was adopted by formal vote of the Council as a whole. One of its results was the formation of the I.M.C.'s Department of Social and Economic Research and Counsel.

* * * * *

THE CHRISTIAN MISSION IN RELATION TO INDUSTRIAL PROBLEMS IN ASIA AND AFRICA:
A STATEMENT ADOPTED BY THE INTERNATIONAL MISSIONARY COUNCIL MEETING JERUSALEM, 24 MARCH - 8 APRIL 1928.

Christ the Lord of All Life

The International Missionary Council desires to preface its report on industrial conditions by asserting, with all the power at its command, its conviction that the Gospel of Christ contains a message, not only for the individual soul, but for the world of social organization and economic relations in which individuals live. Christ came that men might have life, and might have it more abundantly. When H e wept over Jerusalem, He lamented the spiritual ruin, not merely of an individual, but of a whole society. He chose as His apostles not the wise and learned, but men engaged in the ordinary occupations pursued in all ages by the mass of mankind. His teaching used as its vehicle illustrations drawn from the labour of the

shepherd, the fisherman, the wage-earner and the peasant. By the message of divine love revealed in the Incarnation the division between the spiritual and the material is overcome, and all human relations are transfigured. In the light of that revelation His followers have learned that they cannot love God unless they also love their fellow-men with a love that transcends differences of race and class and economic position. It is in such love, Christ taught them, that they will find the Kingdom of H eaven. If they are to be faithful to their Master they must try all social and economic systems by the standard which He revealed. It is their task to seek with the help of His spirit to realize love with ever-increasing fulness, not merely in their own hearts, but in their social order, in their political relations and in the daily transactions of the factory and the market-place.

Approaching the problems of social life in such a spirit, the Christian will welcome the triumphs of science and technical skill by which the resources which God has given to His children have been made more fully available for the service of all. But he will regard material wealth as an instrument, not as an end. He will value it primarily as an aid to spiritual growth and vitality. He will desire that economic interests shall be, not the master, but the servant, of civilization. He will recognize the truth of the words - "there is no wealth but life" - and will judge different forms of economic activity, not merely by their success in increasing riches, but by the degree to which they foster a Christian character and way of life among all members of the human family. In particular, he will try the social and economic system by three simple, yet fundamental, criteria:

1. Christ's teaching as to the sanctity of personality. The sanctity of personality is a fundamental idea of Christian teaching, which is reiterated again and again in the New Testament. "I am come that men might have life." "Inasmuch as ye did it unto one of the least of these ye did it unto me." "It were better for a man that a millstone were hanged about his neck and that he were cast into the sea, rather than that he should offend one of these little ones." In the

light of such sayings any form of economic organization which involves the treatment of men primarily as instruments of production, or which sacrifices the opportunity of full personal development which should be the right of every child, is evidently anti-Christian. Human beings, the New Testament teaches, are not instruments, but ends. In the eyes of God all are of equal and infinite value.

2. Christ's teaching as to brotherhood. The teaching of the New Testament is that all men are brothers, because all men are children of one Father, and that they owe to each other the service which is the expression of their common sonship. The Christian ethic, therefore, would seem to preclude such struggle for gain or self-advancement as snatches opportunities for personal success at the expense of the community or of its weaker members, and the organization of economic life primarily with a view to the enrichment of individuals. "He that would be greatest among you let him be the servant of all." "Blessed are the meek." "How hardly shall they that have riches enter the Kingdom of Heaven." Co-operation in unselfish service, rather than competition for individual profit, would seem to be the temper most appropriate to a Christian society.

3. Christ's teaching as to corporate responsibility. It follows from the emphasis laid by the New Testament upon brotherhood that a Christian society is under an obligation to use every means in its power to bring within the reach of all its members the material, as well as the ethical, conditions of spiritual growth and vitality. The Christian Church is described by the apostle as Christ's body. It is not a gathering for prayer and worship of individuals who otherwise are unrelated, but a fellowship and society embracing all human relationships in which all are members one of another; and it is only in such a fellowship, the New Testament teaches, that men can bear the fruit of the Christian life. All forces therefore which destroy that fellowship - war, economic oppression, the selfish pursuit of profits, the neglect of the immature, the aged, the sick or the weak - are definitely and necessarily in sharp contradiction with the spirit of Christianity. Christian society exists in so far, and only in so far, as Christians show not merely in words but

in action that they are eager to "bear one another's burdens and thus fulfil the law of Christ."

The teaching thus briefly indicated makes it clear that the New Testament does not recognize the antithesis frequently emphasized by later ages between individual and social regeneration. The task of the Christian Church, therefore, is both to carry the message of Chris t to the individual soul, and to create a Christian civilization within which all human beings can grow to their full spiritual stature. It is its duty to acquire the knowledge by which the conditions which imperil such growth may be removed, and those which foster it may be established. It is its duty to speak and work fearlessly against social and economic injustice. It is its duty both by word and action to lend its support to all forces which bring nearer the establishment of Christ's Kingdom in the world of social relations, of industrial organization and of economic life.

We acknowledge with shame and regret that the churches everywhere and the missionary enterprise, coming as it does out of an economic order dominated almost entirely by the profit motive (a motive which itself stands in need of Christian scrutiny), have not been so sensitive of those aspects of the Christian message as would have been necessary, sensibly to mitigate the evils which advancing industrialization has brought in its train, and we believe that our failure in this respect has been a positive hindrance - perhaps the gravest of such hindrances - to the power and extension of missionary enterprise.

THE PROBLEMS AND SOME CHRISTIAN SOLUTIONS

The International Missionary Council has considered the danger to the establishment and maintenance of Christian moral and social standards arising from the penetration of western economic civilization into countries which have been hitherto little affected by it. Experience shows that the problems presented by such penetration affect directly and intimately the missionary enterprise and, unless treated in the spirit of Christian wisdom, present grave obstacles to the progress of Christianity among the peoples concerned. It has been specially impressed by the following points:

1. The problems presented by the investment of capital in undevelop-

ed areas and the necessity of securing that it takes place on terms compatible with the welfare and progress of indigenous peoples.

2. The necessity, in developing the natural resources of such areas, both of protecting indigenous peoples and of securing the utilization of their resources for the service of the world as a whole, on terms compatible with such people's welfare.

3. The obligation resting on the governments of the economically more advanced countries to secure that economically less developed peoples are protected against economic and social injustice, and share fully and equitably in the fruits of economic progress.

4. The vital importance of securing that the political and economic action of different nations interested in economic expansion does not continue to produce the friction between such nations which has hitherto accompanied it.

With a view to meeting the problems thus presented, the Council would suggest that the following points should be borne in mind:

1. <u>The Investment of Capital in Undeveloped Areas</u>

a. Public loans made for the development of industrially undeveloped areas are so fraught with the possibility of international misunderstandings and of dangerous combinations between exploiting groups in lending and borrowing countries that such loans should be made only with the knowledge and approval of the League of Nations and subject to such conditions as it may prescribe.

Where the League of Nations is not recognized, earnest consideration should be given to the establishment of other safeguards which may serve the same purpose.

b. Private investments should in no case carry with them rights of political control over the country in which the investment is made, and in no case should the political power of the government of the investing country be used to secure the right of making loans and of obtaining concessions and other special privileges for its nationals.

c. The development of the economic resources of backward countries should as far as possible be entrusted to undertakings of a public utility character which have regard not merely to economic profit but to social considerations, on the government of which the people

of the country concerned should be adequately represented.

2. The Development of the Economic Resources of Undeveloped Areas.

In developing the natural resources of undeveloped countries, it is of vital importance:

a. That economic development should not be accelerated in such a way as to prevent due attention being paid to the problems created by changing social conditions, or as to injure the social welfare of the population affected by it.

b. The welfare of the indigenous populations must be the primary consideration, and the practice of alienating land to foreigners without regard to the rights and needs of the peoples of the areas concerned is to be strongly condemned.

c. The utmost care should be taken to prevent the social institutions which preserve the stamina of native peoples from being undermined before they can be replaced by other safeguards.

d. The revenue of the country should be applied primarily to the development of services such as health and education designed to promote the welfare of the indigenous peoples.

3. Protection against Economic and Social Injustice

It is essential that governments concerned with undeveloped areas should apply to them the knowledge gained by a century of experience of the measures needed to prevent economic and social injustice, and in particular that they should:

a. Stop at once the practice of employing forced labour by companies or private individuals, and also, except in cases of immediate and unforeseen national emergency, by public authorities.

b. Ensure that contracts of labour entered upon by workers of primitive races should be fully understood by them, should be voluntarily entered upon, and should be subject to the approval of the administrative authorities, particularly in regard to their stipulations concerning the following points:

(i) The length of the contract should not be such as to endanger the home life of the worker.

(ii) Provision should be made for the return of the worker to his home, at intervals where possible, and at the expiration of his contract.

(iii) The general conditions under which the labour is to be carried out, including wages, housing, food and clothing should be satisfactory.

(iv) The medical and sanitary equipment of the work-place should be adequate.

(v) Where workers are imported from abroad, in addition to the matters mentioned above, especial care should be taken to ensure that the workers are adequately safeguarded during their journeys, and that their return to their homes at the expiration of their contracts, if they so wish, should be fully guaranteed.

(vi) Where workers are imported from abroad, due provision should be made, wherever possible, that they should be accompanied by their wives, and for the establishment of quarters for married people.

(vii) The practice of prescribing that breaches of labour contracts on the part of workers are to be dealt with as criminal offences is to be condemned as incompatible with modern ideas of justice.

c. Introduce the legislative provisions necessary to maintain and advance the standard of life of workers in industry; in particular:

(i) to limit the working hours, and to secure not less than one day's rest in seven for all workers;

(ii) to establish a legally enforceable minimum wage;

(iii) to ensure proper standards of health and of safety in working conditions;

(iv) to bring about the progressive elimination of child labour;

(v) to ensure that the conditions of women's labour are not such as to imperil their health and the future of the race;

(vi) to ensure that those workers partially or wholly disabled by accident or sickness arising out of the conditions of their employment are adequately provided for.

(vii) to establish a system of inspection competent to supervise the application of such legislation and to ensure its efficiency.*

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* It may be recalled that on all these matters, the governing principles have received the sanction of the nations of the world through the conferences of the International Labour Organization, and that the approved methods of bringing them into operation may be studied in the Conventions and Recommendations adopted by that organization.

d. Establish freedom of combination and organization for employers and employed alike.

e. Develop the social services of education, public health and housing, and take steps to create an environment favourable to a healthy and self-respecting life.

f. Remove all restrictions which have as their effect to impose special economic disabilities on indigenous workers for the economic advantage of other classes of workers and capitalists, by excluding the former from particular employments, by limiting their access to land, by restricting their right of meeting and free speech and by interfering with their freedom of movement.

4. Avoidance of Friction between Nations engaged in Economic Expansion

Experience shows that among the most prolific causes of friction among nations has been the rivalry of competing imperialisms to secure preferential access to sources of raw materials, markets and opportunities of investment in the still undeveloped regions of the world. It is of vital importance to the future of civilization that this rivalry, ruinous alike to the nations engaged in it and to the indigenous populations, should be brought under control. Such control can be established only by the action of an international authority, which can do impartial justice to the claims of all nations. The International Missionary Council looks forward, therefore, to such an extension of the activities of the League of Nations and of the International Labour Organization as may result in the creation of an international code, defining the mutual relations between the various powers interested in colonial expansion, and the indigenous populations affected by it, and also to fuller co-operation between all nations, whether members of the League or not, for the attainment of that object. It regards the economic functions of the League in relation to such matters as loans, concessions, labour and tariff policy and communications as among the most important branches of its work, and desires to see them extended as widely and rapidly as possible.

PROVISION FOR RESEARCH

The International Missionary Council recognizes the difficulties and also the differences of opinion that exist as to both the necessity for and the method in the application of the teaching of Christianity to social organization and economic relations. The Council therefore regards it as of vital importance that Christian bodies both in the mission field and in Europe and America should be equipped for the study of this subject, by the establishment of an adequately staffed Bureau of Social and Economic Research and Information, in connexion with the International Missionary Council. Such a bureau should work in close contact with the workers and national Christian councils in the mission field, the corresponding bureau established as a result of the Stockholm Conference, the departments of the Y oung Men's Christian Association and the Young Women's Christian Association concerned with industrial and social problems, and the International Labour Office. It should have as its functions:

1. To produce reports and supply information on the economic and social problems arising from the contact between more advanced economic civilizations and the peoples of undeveloped countries, and with this object to secure that the necessary research is regularly undertaken.

2. To advise the missionary organizations as to the special economic and social problems of the areas in which they are sorking.

3. To arrange for joint action between different Christian bodies both in sending countries and in the mission field, with a view to the removal of unchristian conditions of life and work.

4. To bring to the notice of Christian bodies and mission boards the urgent necessity of securing an adequate supply of competent workers in the mission field equipped with the necessary economic and social training.

5. To bring to the notice of Christian bodies and missionaries the importance of forming groups of students who will investigate social and economic problems in their various areas and disseminate knowledge with regard to them, and of emphasizing in their schools and other educational activities the social content of the Christian message.

6. To co-operate with other agencies, both public and private, in all measures which have as their object to raise the level of economic and social life. These functions should be performed with the aid of the regular staff of the Council.

The Council refers this proposal to the national organizations, instructing its officers to submit detailed plans, including suggestions for financial support apart from the ordinary funds of the Council, and provision for the maximum co-operation with other bodies concerned.

CONCLUSION

In concluding its report upon industrial problems, the International Missionary Council desires once again to emphasize its conviction that the advancement, by thought and speech and action, of social righteousness is an essential and vital part of the Christian message to mankind. A Christian society is to be known by its fruits. Among those fruits are love, peace, joy and the spirit of patient and self-sacrificing service. It is by the revelation of such qualities with ever-increasing fulness, in their industry, in their politics and in the other practical affairs of their daily life, not less than in their personal conduct, that Christians must seek to commend their Faith to peoples and individuals who have not yet received it. "If a man love not his brother whom he hath seen, how shall he love God whom he hath not seen?"

The fulfilment of such a mission calls both for devotion and for knowledge. Knowledge, not less than the other gifts which elevate and purify human life, is of God. Christian churches, in all parts of the world, must seek to obtain a fuller knowledge of the social and economic problems which confront them, in order that, under the guidance of their Master, they may be less unworthy instruments in the advancement of His Kingdom.

The International Missionary Council has attempted to indicate some of the practical conclusions, which as it thinks are suggested by the experience hitherto obtained, of the issues raised by the spread of western economic civilization among peoples as yet but little affected by it, and it has suggested methods by which that experience

may be made more fully available in the future for the guidance of all who are concerned in missionary work. It has done so because it believes that it is the duty of Christians, while preserving an open mind to new light from whatever quarter such light may come, not merely to state the general principles of the Christian Faith, but to make clear their application to the problems of human life which arise in the mission field. The Council calls on all who have felt the power of the Christian message to join with it in prayer for a clearer vision of the meaning of the tasks which the service of their Master imposes upon them in their social and economic relations, and for the grace by which these tasks may be more hopefully undertaken.

III. LIFE AND WORK, STOCKHOLM TO OXFORD

Prefatory Note :

The Stockholm Conference had wide repercussions and aroused great interest in the Churches all over the world. Besides stimulating discussion and activity on the national and regional level, the Conference also provided for the continuation of the work it had begun by some kind of permanent international and ecumenical structure. The work had to move slowly and cautiously, for the Conference had no authority to establish an international church organisation. For a number of years the work was carried on by a Continuation Committee, which in 1930 was reconstituted as a permanent body, the Universal Christian Council for Life and Work.

"Life and Work", also known as the "Stockholm Movement", had as its purpose not only to organise such further conferences along the lines of Stockholm as might be thought appropriate, but also to provide continuing contacts and continuing work among the Churches on the issues with which it was concerned. Its constitution stated its chief objective as "to perpetuate and strengthen the fellowship between the churches in the application of Christian ethics to the social problems of modern life."

The activities of the Council were manifold and too extensive to be described in detail here. In many ways it contributed to the growing awareness among the Churches of their responsibilities in society and to the development of means of exercising those responsibilities. The Council did not see as its primary function the issuing of formal statements, and the full story of the development of the Churches' thought during this period would have to be told through many articles, addresses, and conversations. Nevertheless, out of study conferences sponsored by the Council, and occasionally out of the annual meetings of the Council itself, came formulated positions on certain issues, of which samples are given here. The first two and the last of these statements are the products of three of the study conferences which played so influential a role during this period ; the third is a statement passed by the Council itself at one of its official meetings. It should be noted that the work of the study conferences and the other activities of the Council was directed in a large part, particularly in the latter part of this period, toward the preparations for the Oxford Conference ; and the fruit it bore is largely to be seen there.

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CONFERENCE OF CHRISTIAN SOCIAL WORKERS, LONDON, 12-17 JULY 1930

REPORT : 'THE CHURCHES AND PRESENT-DAY ECONOMIC PROBLEMS'

I. Introduction

1. The Conference was attended by representatives from England, France, Germany, Holland, Sweden, Switzerland, and the United States of America.

2. The Conference had before it memoranda dealing with the four following subjects:

Christian Sociology,
The Churches and Unemployment,
The Churches and Rationalisation,
The Churches and the International Labour Conventions.

We append to our report memoranda dealing with each of these four subjects, suggesting lines along which they should be further studied.

In the case of the subject of Unemployment we recommend the organising of an International Conference at the earliest possible date.

3. Of the papers before the Conference the first, on The Problem of a Christian Sociology, was a plea for the recognition of certain minimum principles of universal justice which are so deeply embedded in the constitution of the world that they appeal directly to the conscience of mankind apart from the special revelation of Christianity and can be seen by reason to be essential to the stability and peace of social life. According to the paper the preaching of these principles is therefore a preparatio evangelica, and their establishment makes more possible and more fruitful the practice of the specifically Christian virtues.

Some members of the Conference doubted the legitimacy of the idea expressed in the term "Christian Sociology". Questions were also raised as to the rightfulness of the main theological concept of the paper, namely that of Natural Law as it was understood in the Church of the Middle Ages, with its derivative concept of economic justice. In view of the great importance of the matter the paper in its more theological aspects was specially commended to the attention of the Stockholm Commission of Theologians.

Some members desired to see the questions of the Sociology Report formulated with still greater reserve. A Statement on Christian Sociology was also received signed by members of the Conference, and it was agreed to have it appended to the Conference Report on the question.

4. In dealing with the responsibility of the Churches for the implementing of the Labour Conventions we took our stand upon the principles already stated, that the Churches are concerned not only with the preaching of a specifically Christian ethic but also with the furtherance of those broad principles of humanity on which the conscience and reason of the world at large are at one with the conscience and reason of Christianity itself. Our report on the subject contains a number of specific recommendations both as to the nature of the Churches' responsibility in this matter and as to the methods by which we think it might be fulfilled.

5. In dealing with the subjects of Rationalisation and Unemployment we were also up to a point identifying ourselves with the widespread human sympathy with personal suffering which makes men desire to understand and attack the conditions of social life which entail such suffering. But in doing so we were constantly fortified with the sense that to us as Christian people, animated by the spirit of brotherhood, such conditions (if they are in any way remediable) are not only sad, they are intolerable. At certain points also our Christian concern for the rights of individual personality sharpened our analysis of the danger in the present state of things. Whilst at yet other points our Christian conviction gave us courage to question some of those economic conceptions which are to-day forcing the practical men of the world who accept them, to pronounce the problem of Industry inscrutable, if not insoluble. Some of us did so on the ground of our faith in the divine constitution of the world and our assurance that men can in Christ come to an understanding of the truth and reason of God. Others did so out of their sense of the responsibility of Christians before God, and on the ground of their faith in God's power to bring about a better state of things than man has yet conceived.

6. In facing the problem of carrying forward the work thus begun the Conference was led to make certain recommendations regarding

organisation, which are to be forwarded to the Institute, and are not included in this Report.

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II. Report on Christian Sociology

The Conference is of the opinion that the following questions, which gave rise to differences of opinion at the conference, are of the utmost importance, and require the careful consideration of the Geneva Institute, the Stockholm Theological Commission, and the Theological Groups in the Churches :

1. Whether we can use the idea of Christian Sociology as implying the progressive ordering of industrial and social life in accordance with Christian principles.

2. Whether the concept of Natural Law, both in itself, and as the background of the Christian Revelation, and in its relation to the questions of the social and economic life of the nations, is valid and useful.

3. Whether the present form of Industrial Capitalism as a system which is alleged to militate against a spiritual valuation, both of material things and of human personality, is destined to self-destruction unless it can be made amenable to human control, and has the needs of personality as its supreme end.

Some members should have preferred that the questions to which attention was to be called in this Report should be as follows :

1. What is the exact meaning of what is termed "Christian Sociology", and is this presumed Christian Sociology a conceivable idea ?

2. Is the idea of Natural Law sufficiently clear so as to serve as basis for any system of philoscphy ?

3. Would not the history of the Christian Churches show that it is a dangerous thing for a Church, as an institution, to adopt a philosophy which in the course of time may prouve to have become obsolete ?

The Conference wishes to give a place here to the following signed Statement of Members of the Conference :

S t a t e m e n t

"In what follows we have given main prominence to the question of Capital and to the Capitalist System, because it is upon the handling, and use of, and distribution of Capital that the existing social Order is based ; and if a right attitude towards Capital could be determined right action would follow over the whole field of social and industrial concerns.

"Further, in our opinion, the Christian virtues such as love, brotherhood, and service could be far more effectively implemented upon the basis of the theory of justice as treated in Natural Law.

"We feel that although Capital in itself is necessary in our complex modern system it fails to be held, as it should, in constant reference to Christian principles, in regard to production, distribution, and consumption :

"The main principles are -

"The spiritual value of all material things, and supremely the value of human personality: self-sacrifice: work as service: the ownership of property as stewardship: and brotherhood.

"These principles are implicit in God's purpose for the world interpreted to Man in Natural Law and are more clearly made evident to Christians by the Incarnation, and by the example, teaching, and work of Jesus Christ, in whom that wider justice which is foreshadowed in Natural Law finds its perfect fulfilment.

"Viewed in the light of Natural Law and, supremely, of the Law of God in Christ the present social order - in which is included a particular economic and financial policy - stands condemned as godless, and as militating against true progress. Any system which runs contrary to the will of God is ultimately self-destructive, for only that which conforms to His will can be rational and can contain enduring life.

And industrial Capitalism is at present administered without reference to the will of God, which in short is, that all material things are intended by Him for the satisfaction of man's needs. Detached from the full control of its owner, having broken away from spiritual valuations property is handled impersonally and as an end in itself instead of as a means for the fulfilment of human needs, so that ownership cannot, with the best will in the world, be exercised according to Christian principles.

"We feel that this last point is important - that within the present social order the effort of the Christian industrialist to conduct a business, or to work under it, according to Christian principles, is necessarily rendered to a great extent ineffective since it means that his only medium is a system which is not amenable to Christian considerations.

"We hope that ways will be explored by which the principles set forth in the above statement, and their bearing upon social, industrial, and economic questions, may be brought to the conscience of members of the Christian Churches."

(Sig.) (Miss) A. CHARLES
V.A. DEMANT
O. BAUHOFER

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III. Report on Unemployment

1. The Conference is convinced that one of the first duties of the Churches is to use all their influence so that every class of the community and especially the congregations should have a real understanding of the urgency of the unemployment problem.

2. The Conference is convinced that in connection with this is the other duty of bringing about a fuller understanding of the complexity of the whole phenomena, and so, as far as possible, prevent

those who are already suffering from unemployment, or are threatened by it, from becoming embittered, and strengthen the determination of the community to fight both the effects and the causes of unemployment.

3. Whereas the Conference sees that all the measures, both national and international, taken to combat unemployment have been unable to prevent its increase the Conference urges the demand for research into the causes of unemployment and into the reasons for the ineffectiveness of the measures taken against unemployment, so as to study the whole situation from the Christian standpoint.

4. First in this connection the importance and the effects of rationalisation must be examined, to what extent it provides fresh opportunities of employment or to what extent it has led to permanent unemployment for certain groups of workers. It must particularly be borne in mind that large schemes of rationalisation force industries to stabilise employment as far as may be ; but when fluctuations do occur, they are more serious than ever.

5. Our study of Rationalisation makes it evident that the ultimate control of the world's industrial machine is being vested in ever fewer and fewer hands. This leads to the question whether the consequent simplification of the problem does or does not make it possible for the control to be exercised deliberately and effectively for the well-being of the world. One thread of evidence running through our discussions suggests that the major factor in the matter is the inescapable logic of the situation, which leaves only a minor importance to the controlling mind of man. This seems to be the truth of the matter in so far as the control of industry rests in the hands of industrialists. But we have to consider further whether it rests in the hands of financiers, and whether financiers at present have either the knowledge or the ability to guide industry to its maximum service to mankind - or whether they even regard that to be their function.

6. A very considerable part of unemployment seems due to the contraction of foreign markets. After the war a number of countries

developed or extended industries of their own in certain spheres and instead of importing goods as before, they appeared as competitors on the world market. The effects of this contraction should be studied in their international as well as in their national aspects.

7. The depression of world trade and the resulting unemployment have been especially said to be caused by the erection of high tariff walls, and a contrary tariff policy has been recommended as a means of overcoming the economic crisis. The question should be examined whether such action would merely alter the form of the problem without bringing it nearer to a solution especially as the recommendation ignores the essential distinction between creditor and debtor countries.

8. In connection with this the question should be examined whether the real reasons for the world economic depression, and consequently also for world unemployment do not lie in the fact that till now the aim of the economic policy of all industrial states has been a "favourable balance of trade", or in other words, a permanent excess of exports. This economic and financial policy maintaining an excess of exports (which is essentially export on credit) accounts for the enormous debt of the less developed countries and is said to have led at the same time to a permanent loss for the populations of the home countries. In view of the alleged effects of this policy both on national prosperity and international rivalry the question should be examined whether or not the prosperity of the industrial countries depends on industrial expansion and growing foreign markets for visible and invisible exports.

9. These considerations lead to the question whether the industrial world is suffering primarily from an unsatisfactory distribution of the products of industry within the industrialised countries themselves. It is alleged that there is insufficient money power distributed to the worker to purchase the portion of the product of their own labour which should be available for consumption,

whilst at the same time since the goods already produced by present plants for consumption are superabundant the further production of capital equipment is thereby discouraged.

10. If this analysis is right the problem of the world's prosperity is primarily a problem of distribution, and if it is attacked as a problem of distribution, our faith as Christians in the divine goodness and reason imminent in the very structure of the world compels us to believe that it will prove soluble. Its solution, however, depends upon the reconsideration of the current theories which govern the control of money in the modern world. The prime necessity is that we recognise the present realities of potential wealth as the governing factor in the question and not allow current theories to rob the world of the real possibilities of wealth which its present plant and skill make possible.

11. The problem of securing the just distribution of wealth is of course a highly technical one. It may be by a means of supplementing the wage system, by the increase of common property or other forms of personal income. This might be made possible by a different handling of the credit resources of the world by a fresh principle of taxation or by some other means. It is the belief of those who propose these measures that the requisite additional wealth can all be provided by the better utilisation of our productive capacities and need not involve the transfer of wealth from the rich to the poor.

12. We recommend to the Stockholm Executive the holding of a Conference on Unemployment and the economic assumptions of industry at the earliest possible date compatible with thorough preparations along national and international lines, and that the Conference be arranged through the co-operation of the Institute with the Commission on Church and Labour.

* * * *

IV. Report on Rationalisation

1. The Conference is convinced that rationalisation, spreading over the whole of industry, must be watched by the Churches, and in particular their social agencies, with the greatest attention and concern, first of all because Rationalisation itself is the signature of the trend of development in modern intellectual and social life ; and, secondly, because Rationalisation brings out more fully, and aggravates the specific problems inherent in modern industry. There is the danger, in particular, of rationalisation giving added momentum to a tendency seemingly natural with the whole of the modern world, viz., to organise itself on a completely un-Christian basis.

2. The Conference makes reference here to the papers appended to the general Report for the discussion of technical problems. They desire, however, to point out here certain questions of a more general nature that would call for study and action by the Churches of all lands. These are in particular :

a) It appears to be a task of great importance to find out in how far and to what extent Rationalisation tends to facilitate, or, on the contrary, to render more difficult the solution of the major social problems.

b) Recognizing the importance of industrial leadership, which is not diminished but increased through Rationalisation, we deem it necessary for the Churches to establish contacts with these responsible groups in industry. The question whether personal leadership and personal responsibility have any play in a more and more depersonalized system of industry, and whether through the influence of the Churches on the leaders of industry, the solution of social problems can be effectively furthered, demands special attention both from a theoretical and practical point of view. This question is vital in particular in regard to the monopolistic tendencies in modern industry and the attitude to

be taken by the Churches towards them. The Churches should take an interest on the question to what extent the establishment of National Boards of Industry allows of an effective control of trusts and similar organisations in industry.

c) As regards Labour, satisfaction created by one's daily work must be a first concern of industrial organisation. The worker's position within the industrial organism he is serving must be so as to justify his claim to regard his job and work as meaningful to himself. We think, with all due consideration given to the question of wages, that it would be important for the Churches to try to find out in how far the assignment to Labour of a share in the control of industry would be an element in the solution, and what the Churches themselves could do to stimulate such a development.

d) Careful attention should be given to those experiments tending to win, or force, by a variety of means, the allegiance of the worker to his particular employer and enterprise. The question is whether a sort of industrial patriarchalism, as a particular form of rationalisation, is not an anomaly in the industrial organisation of our time. The Churches should gather and study critically as much material as possible on this question.

e) Finally the Conference is convinced that Rationalisation is incomplete and fails to fulfil its task, as long as it is limited to the technical problem of the possible increase of production and leaves out the larger and ultimate problem of bringing about an equilibrium between production and consumption, not only on a national but an international basis. The Conference does not venture to answer the question whether political rather than economic measures or vice-versa must be regarded as the main factor in "rationalising" the industry of the world in regard to production and consumption. It will be a task primarily of the Christian Social Institute, in close co-operation with the research agencies of the various Churches, to study this question in its specific aspects (e.g., the Coal problem). On the other hand,

the Churches will have to live up more fully to their responsibility as the moral leaders of society, to educate and guide public opinion as regards the great economic and social world problems, and, by systematic efforts at creating mutual understanding between the nations, to prepare the way for lasting solutions.

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V. Report on Labour Conventions

1. The International Labour Conventions

The Churches represented at the Stockholm Conference on Life and Work have solemnly pledged themselves to work for the social peace of the nations and of the world. Social peace based on social justice and protecting the personality of employers and workers is, however, continually exposed to a multitude of adverse influences. The Churches have a vital concern in that the causes of such disturbances be removed by appropriate measures.

The Conference is of opinion that the International Labour Organisation through its activity in general, and in particular through the preparation and adoption of Labour Conventions by the International Labour Conferences, is doing most valuable work for the furtherance of social peace. The Labour Organisation is the only organism having both a moral and a legal basis and bringing together the official representatives of the Governments and Employers' and Workers' organisations from 55 countries for deliberation and joint action.

2. Information regarding the International Labour Organisation

The Conference is of opinion that all the international Labour Conventions can be made to contribute towards the strengthening of the moral ties binding together the nations of the world and the furtherance of the welfare of mankind, and therefore recommends to

the Churches to make the work of the I.L.O. better known among the public both within and without the Churches ; this could be done,

a) through specially established agencies of the Churches, or

b) by co-operating with organisations related to the Churches.

The Conference urges the Geneva Social Institute to supply these organisations and agencies of the Churches regularly with the necessary informations regarding the activity of the International Labour Office.

3. Ratification of Labour Conventions

The Conference urges the Geneva Institute to supply such material to the agencies and organisations mentioned in the preceding paragraph, in order that they may give due consideration to the following questions :

(1) Which Conventions have not been ratified ?

(2) What is the significance of these non-ratified conventions in regard to the protection of the personality of the world's workers and, given the interdependance of the various national economic and industrial systems, for the social peace of the nations ?

(3) What is the attitude adopted at the International Labour Conferences by the representatives of Governments, and by the Governments themselves, with regard to the moral obligation to have the Conventions ratified by the national legislatures ?

(4) What is the attitude of Employers' and Workers' organisations with regard to any given Convention ?

(5) What are the reasons, legal, economic or other, invoked against, or standing in the way of, the ratification of any given Convention ?

(6) What significance have such Conventions, and, on the other hand, the difficulties supposed to prevent ratification, from a Christian standpoint ?

The Conference wishes to point out that the adoption of Conventions, irrespective of their particular content and nature, involves definite obligations that cannot be ignored by Governments. It is an error to

assume that certain Conventions need not be ratified, without harm to the workers of the world.

4. The Preparation of Labour Conventions

The Conference recommends that the agencies mentioned above (see chapter III) and in particular the International Christian Social Institute study carefully, in the light of Christian Ethics, proposed new Conventions in the preparatory stages, and make known to the proper agencies the specific Christian claims and use their influence that Conventions conforming to such claims are adopted.

The Conference recommends particularly that all the available material serving in the preparing of new Conventions, as well as all studies undertaken by the International Labour Office, should be studied from the Christian standpoint, and, where it should prove necessary, additional material should be secured or complementary studies be made.

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The Conference wishes to point out that the Recommendations contained in this section of the Report, given the importance of the matter dealt with, would seem to address themselves also to Christian Churches in such countries which at present are not members of the International Labour Organisation.

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INTERNATIONAL STUDY CONFERENCE ON UNEMPLOYMENT,
BASLE, 25 - 29 April 1932

REPORT: 'THE CHURCHES AND THE WORLD ECONOMIC CRISIS'

The World Conference for Life and Work which met at Stockholm in 1925 defined the responsibility of the Christian Church for the distress associated with unemployment in the following terms :
" The evils of unemployment are intolerable to the Christian conscience. Its causes must be investigated and removed. The Church is deeply interested in all efforts tending to combat the evils of unemployment and is in duty bound to direct the attention of Christian public opinion to the matter."
In these words the Churches implicitly express the conviction that unemployment attaches no stigma to those upon whom it falls. Though, in some instances, it may be due to personal shortcomings, or may be bound up with them, it is, in general, to be regarded as a grave personal misfortune and a stroke of evil fate.

Special Character of the Economic Crisis

From the economic point of view unemployment is the symptom of continuous maladjustments in economic life, traceable to very different economic causes. In times of crisis it takes on the character of a general disaster. Such crises, more or less periodic, have been characteristic of modern economic life from the beginning of industrialism. They have, however, always been overcome, though not without sacrifices. The threatening peculiarity of the present crisis appears to lie in the fact that healing forces are lacking or at least not effective.

We think it can hardly be denied that the possibilities of economic expansion in the 19th century, for all the industrial countries at any rate, constituted one of the most effective factors in the persistent recovery from depressions. We feel that it is by no means obvious that this way out will always be open. Rather do we

consider that the question as to whether the former possibilities of economic expansion which have existed so far have not come to an end, or at any rate, are limited for the present and for the immediate future, is a very serious problem. This is a question to which history alone will be able to give a decisive answer.

We are not able to enter here into a discussion of a future fundamental change of the existing economic order. We should have to abandon every hope of a rapid alleviation of the present world economic situation, if this alleviation were solely dependant on the solution of the problem just referred to, even if its great significance is strongly felt by many people within the Churches. Neither can we make an attempt to enumerate all the forces operative in the present crisis but want to limit our task to point to a certain factor which seems to us of peculiar significance in our present economic order. We have in mind the apparent stagnation in a specially important part of the modern economic organisation, the free movement of prices, which enabled maladjustments in earlier crises to be overcome. This free movement of prices, however, has for some time past been subject to increasing and more or less far-reaching restrictions. We observe this phenomenon in all markets, in markets for goods, for labour, and last but not least, for money and credit. These restrictions do not work in isolated fashion but in their mutual relationships ; they reinforce the evil consequences of one another.

In addition to the causes inherent in the structure of the modern economic system, extra-economic factors, mainly of a political character, are responsible for the existence of the above mentioned restrictions upon the free movement of prices.
The four years of war were not only responsible for an enormous destruction of goods, and therefore for the impoverishment of the world, which put a burden on industry which will be felt for years to come and which finds expression in the manifold and pressing forms of indebtedness which resulted therefrom. First and foremost,

as a result of the war, the earlier world-wide economic cooperation has been shattered and its place has been taken by a tendency towards national economic isolation and self-sufficiency. The most obvious symptom of this change is the protectionist policy which, after the war, raised customs barriers to en extent unknown before, and which was carried to extremes as a result of the crisis.

World-Wide Economic Cooperation or Self-Sufficiency

World-wide economic cooperation is essential to the preservation of the present machinery of production and to the present standard of living, a standard which has been made possible only by this machinery. Isolation and self-sufficiency lead of necessity to a fundamental change in the present world economic structure. For the industrial countries it would mean a return to a rural handicraft system and the relinquishment of a standard of living which is irrevocably linked to the modern system of large scale production.

The decision for one or other of the two possible economic alternatives above-mentioned, carries with it the greatest responsibility for the type of life which millions of people, whole nations, in fact, the whole of humanity, will lead. We are deeply conscious of the high value of simple forms of living and of the great dangers to the spiritual progress of man offered by conditions of life which have their roots in high material and technical development. But we feel obliged to point out that far-reaching disturbances of social and spiritual life would result if the standard of living of more classes of the population and of whole peoples should continue to fall and remain below the low level reached during the present crisis. The Churches cannot wish to see this happen ; they rather desire that mankind should, by means of world cooperation, make that use of natural resources which best provides the material basis upon which a life of fellowship and brotherhood may reach its fullest development.

In view of the present situation without, however, being able to go into the question of a radical change of the economic order, we regard the removal of the obstacles which prevent a world-wide economic cooperation and a free exchange of economic forces and services, as of the utmost importance when dealing with unemployment and the distress resulting therefrom. This task is, for the moment, primarily one for politicians ; they should strive to fulfil the desire of all nations for peaceful cooperation and should endeavour to meet their responsibility fully and impartially, particularly as they now possess a greater freedom of action than do leaders in the field of economics.

A New Regulation of World Indebtedness

World indebtedness constitutes an urgent part of the problem of the economic crisis, and this indebtedness is a matter not only of interallied debts and reparation obligations but also of the internal debts incurred by several nations, in the prosecution of the war. Its significance may be realised by considering that a nation's losses in income and capital are many times as great as the amount of their intergovernmental obligations. This total indebtedness is of peculiar importance not only because it lays a specially heavy burden upon the future, and so far as this debt is concerned, no corresponding productive investment has been made, but also because it has its origin in the war and therefore is, by its very nature, a denial of world solidarity. The problem of international indebtedness, moreover, is not only a question of what can be economically borne but is also a political problem of primary importance since it poisons the international atmosphere and is thus, doubtless, one of the principal causes of the present crisis.

The peculiar difficulty in dealing with this internal and external indebtedness caused by the war lies in the fact that it is very largely State indebtedness. Governments are the guardians of law and order and therefore, in order to prevent economic and social

troubles becoming more acute, they are obliged to carry out in the fullest good faith the obligations which they have contracted. Fundamental repudiation of their duty in this matter would give rise to proportionally far greater social and economic difficulties, than if a private enterprise cleared its economic position by bankruptcy. Here, the following question becomes of importance : would a strict adherence by governments to their engagements lead to new and greater disasters than we have yet suffered and is not some alleviation of the burden indispensable at the present time ? The necessity for some such alleviation is, in view of the present distress, hardly open to question. An alleviation of the burden of debts is less likely to lead to evil consequences where inter-State relations are concerned than if the individual states should destroy the confidence of their citizens by repudiation of their obligations to them. Nevertheless an alleviation also of the internal indebtedness is of very great importance and might be achieved by a voluntary conversion which would involve no violation of law or justice. The abolition of inter-State indebtedness, in particular, is the more desirable inasmuch as international obligations can, in the long run, be met only by the delivery of goods. This represents an economic disturbance both for the creditor and the debtor States and leads almost inevitably to protectionist measures, which in their turn further disturb world solidarity. The weight of this international indebtedness has been aggravated by a very considerable increase in the value of money which has had as a consequence a corresponding augmentation of the burden upon the debtor countries. For this reason alone, at least a reduction of intergovernmental debts would be thoroughly justifiable.

In this connection it is necessary to point to the fact that the immediate cause of the present financial crisis is to be found in the general recall of short term credits. In the light of its consequences this not only ran counter to common sense, inasmuch as it led to the collapse of currencies, but it was also incompatible with the principles of international solidarity. It is clear that a

conversion of these short term debts into long term securities is necessary, particularly when the debts are of an international character.

Any reconstruction of international debt relationships presupposes confidence. The reestablishment of confidence, however, requires a consciousness on the part of politicians and financiers of the ulterior effects of financial measures on social and political tension between nations. A failure to take this matter into account is bound to lead to such an aggravation of social and political tension that a correction of defective financial measures will be forcibly effected. This will lead to evil consequences which might be avoided through a farsighted consideration of the social and economic situation. In this matter, also the abolition of intergovernmental indebtedness is of special importance.

An effective reduction of armaments is not only a necessary prerequisite to the restoration of confidence between nations but would also be an effective aid tending to better regulation of international indebtedness. Therefore new international agreements on indebtedness should be entered upon only on the assurance that, as a result thereof, the savings effected in governmental expenditure will not be nullified by an increase of expenditure upon armaments.

Any new regulation of intergovernmental indebtedness should proceed on the principle of the equal responsibility of both creditor and debtor countries, in order to prevent any new tension in international relations. The creditor countries must bear in mind the actual position of the debtor countries and act accordingly. The debtor countries, on the other hand must, without any reservation whatever, accept full responsibility for any remaining liabilities of whatever character.

In addition to every effort at a solution of the problem of unemployment through an improvement in international relations, it is equally necessary to make an immediate direct attack upon, and to

alleviate, the distress arising therefrom. All effective attempts to provide employment, in cooperation with appropriate national and international organisations, should receive the support of the Churches. This applies especially to the efforts to provide all the unemployed young people with useful employment and so safeguard their physical, moral and spiritual well-being.

Future Organisation of Economic Life

We see clearly that, in addition to these pressing questions, there are many other problems which affect the functioning of the economic order. Just as we urge world-wide economic cooperation so it seems to us that there should be, within each nation, similar co-operation between industry, individual enterprise, and all those in any way engaged in production. This cooperation should be inspired by the vision of the economic order as a living entity, and it is indispensable if industry is to fulfil its function in the service of mankind as completely as possible. Political and economic leaders must strive to keep the idea of the entity of the economic system always in the foreground and must embody it in economic legislation and the whole structure of industrial life. The lack of insight into the integral character of economic relationshps, the failure especially in recent years, to take into consideration the interest of the whole as above that of individuals and separate groups, has led to grave errors and omissions which have brought about deplorable economic losses. Many paths, differing according to the nature of the economic life and situation of the various peoples, must be explored if reconstruction is to be achieved. The Churches will not oppose any measures, which do not violate the principles of morals, so long as they are appropriate to the end in view. This end can be thought of only in terms of the fullest service to humanity. Insofar as the education of public opinion, above all the stirring of the public conscience, is an indispensable prerequisite, the Church must be ready to assume the fullest responsibility.

The Appeal of the Churches

We are conscious that the measures above outlined will bring results only after a considerable time and that they provide no immediately effective solution of the present distress from unemployment. We are conscious also that, even if we obtain the success we hope for, direct measures of a political character tending to alleviate the present difficulties, the world is facing a period of economic stress and strain. It seems to us to be a task of pre-eminent importance, to which all our powers must be directed, and not least the task of the Churches, so to direct educational and spiritual influence that the present distress may be borne above all by those groups of the population most deeply affected, and by every individual among them, without any spiritual collapse. Here too our deepest concern is for the care of suffering children and young people.

For many years past the Christian Churches have been engaged in combating the distress amongst the unemployed and amongst all who suffer from the evils of economic depression. The struggle has been growing day by day. The Churches trust that the fraternal love of their members and the will to make sacrifices will not be weakened by the evergrowing pressure of distress. The conduct of government and industry is, however, not in the hands of the Churches ; they can but appeal to those who must, in practice, make the decisions. They would make this appeal as urgent and impressive as possible, particularly as, in the present situation, economic disintegration increases day by day and with it the suffering of untold millions of men. This suffering leads to despair and every day which is lost increases the danger of distress and despair resulting in complete chaos in one or other part of the world. Our appeal for decisive action must, therefore, not remain unheard. The judgment of God, the Lord of our lives, is over all.

"Whosoever knoweth what is right and doeth it not, in him is the sin".

THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

GENEVA, 11-13 AUGUST 1932

RESOLUTION ON UNEMPLOYMENT

The Stockholm Conference 1925 had characterised the evils of unemployment as intolerable to the Christian conscience, and the investigation and removal of its causes as absolutely necessary. According to a decision by the Universal Christian Council for Life and Work an International Study Conference on Unemployment was held at Basle, April 25th to 29th 1932, which in agreement with the Presidents of the Universal Christian Council has published its findings in a report with the title "The Churches and the World Economic Crisis". The Council expresses to the International Christian Social Institute, the President of the Conference, and all in any way concerned with the Conference, its warm thanks for the work done in the service of the Church, and recommends the study of this report to all Christians.

Without entering in detail into a discussion of the causes of the world economic crisis and the proposed remedies referred to in the report, the Universal Christian Council for Life and Work gives its full assent to the following findings. The Council regards it as an important task in the struggle against unemployment, that in the economic and political field the obstacles be removed which prevent a free exchange of economic forces on a world-wide scale. A final regulation of world indebtedness in a spirit of confidence and co-operation, together with an effective reduction of armaments, should be regarded as a further necessary prerequisite to a solution of the crisis. All effective measures undertaken for the purpose of providing employment and especially all efforts to provide unemployed young people with useful employment in order to safeguard their physical, moral and spiritual well-being should be supported.

The members of the Universal Christian Council for Life and Work, belonging to very different countries and Churches, are in

fullest agreement that men, when suffering from the misery of unemployment, must be safeguarded against the harm menacing them from the world-wide economic and political tensions. It is the concern of the Church that the soul of man should not be crushed in the selfish struggle of economic groups and political forces. The Universal Christian Social Council therefore makes an urgent appeal to the Churches so to direct their influence that all those most deeply affected by the present distress, especially the unemployed young people, may be able to see and find a way out of the distress.

It therefore makes an appeal to Christian opinion of all countries to do everything in their power to combat unemployment and successfully to overcome its consequences.

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ECUMENICAL STUDY CONFERENCE ON THE CHURCH AND THE PROBLEM OF SOCIAL ORDER, RENGSDORF, 8-15 MARCH 1933

CONCLUSIONS

The most important results of the Theological Discussion were summarised, with the full approval of the Conference, in the following way :

1. The Church is the herald of the will of God, the Creator and Redeemer, as revealed in Christ. Therefore she has a God-given responsibility towards all social life and the duty of giving in faith practical expression to this responsibility, in that not only the individual but the world is the object of God's redeeming love. The representatives of different Churches attending the conference agree to the following propositions :

2. The world is created by a free creative act of God. And, though fallen, the world remains under the rulership of its creator and sustainer, and in it traces of the Creator's glory can be discerned.

3. God has created the world an ordered one, and it is His will to sustain it, in spite of the fall, and ever to renew His order, through judgment and grace, inthe changing historical conditions which are in continual need of redemption.

4. Man has his particular place in creation, in that God has placed him in dominion over the earth and all that is upon it, and has called him to make full use of his creative understanding. With this God has given him the responsibility and duty to serve His sustaining and regulating will.

5. God wills an ordered human society, and in the light of revelation definite principles and standards given in creation for social living can be discovered. The creative and ordering will of God for human society must be found for every period and its conditions by courageously following the call to seek it ; and its historical expression can therefore not be laid down once for all. Consequently the Church is not bound absolutely to any particular social order, and has freedom to judge any social order on its own merits.

6. God has implanted in every sphere of social and cultural activity a purpose which is peculiar to it and which determines the right relations between means and ends. From this springs the claim that these activities in the total life of society must function each according to its true nature. So the scientific and technical developments for the subjugation of nature are seen to be grounded by God's creative will in the spiritual endowments of man.

7. It appears to be an urgent task of the Church to formulate, in pursuit of its responsibility, definite practical principles for the various activities of life. In what follows there are tentatively suggested some principles for economic and political life which, however, must be regarded only as starting points for future consideration.

8. In every economic order the following principles must be maintained :

a) Work as a duty of man ;

b) Property as a loan entrusted to man by God, and as a stewardship of which account has to be given ;

c) Economic activity as service to the community (division of labour, "common good") ;

d) The subjection of economic life to the demands of justice (justitia œconomica).

9. The state is one of the institutions ordained by God, but not any particular form of state. The state derives its authority and its power from God, in order to maintain and further justice and peace amongst men. The state has, so long as it keeps to its proper sphere, the right to claim, not only the obedience of Christians, but also their ready and responsible co-operation.

10. The authority of the state is therefore limited by the fact that it may not set its demands above those of God. If it does so, then the saying holds : You must obey God rather than man. The state must not arbitrarily violate the legal rights of the individual or of associations in society. Nor may it destroy the institutions of the family and the Church, directly ordained of God, which exist alongside of it, but it should respect them in their own right and also for the sake of its own existence. There follows the rejection of the totalitarian state which makes itself absolute and does not guarantee the sound development of the nation which it should serve.

In the deliberations of our conference the great importance of certain fundamental dogmatic questions (doctrine of man, sin, Scripture, reason and revelation, Kingdom of God) for the above mentioned problems has become evident. These questions urgently call for further discussion at future interconfessional conferences of a similar kind. We do not, however, consider that it would be profitable to deal with them a se,

without relation to definite problems of social ethics. As such problems the Christian doctrine of property and the Christian doctrine of State appear to us to be of particular importance.

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At the conclusion of the discussions, the outcome of the work of the sociological section was summarised, by the consent of the Conference, in the following way :

1. We had made an attempt, in the concluding question of our discussion plan, to formulate what we must insist upon keeping in view with regard to the whole problem of the social order :

   Is it possible to affirm or to reject existing social and economic orders by means of Christian social ethics ?

   We are faced with the fact that we have not only to deal with the manifold existing orders, but also with the extremely varied and theoretically opposed systems of order which claim to be the starting point and means of social reconstruction. We have only heard papers in detail on some of the systems of social thought which are particularly essential to us at the moment. We are therefore deeply conscious of the inadequacy of our work and of our conclusions.

   But have we not arrived in the meantime, as it were unnoticed, at an agreement on some essential points of view ?

2. If the attempt to achieve this agreement makes it easier for us to establish clearly our rejections than our affirmations, then a profound Christian truth emerges. We have no attitude of unbroken affirmation to adopt with regard to the world, mankind and its power over order, because we realise their need for redemption. Therefore we are faced in the social order only with the question of better or worse. We reject every attempt and line of thought which suggest that it lies in the

hands of men to realise the perfect order. We call upon the sense of soberness and reality.

3. We can affirm no system of special order which is determined in its aims by unbelief, as a form of a secularised humanism or any other paganism, because it must lack the correctives which are able to prevent us foundering on sub-human statics or falling into all-destroying dynamics.

4. We are quite willing to examine in each individual case where we meet practical aims which are also acceptable to Christians. We wish in all earnestness to investigate whether the means which are either in view, or actually established, for the realisation of such aims, appear to be suitable. Here also we shall not limit each other's freedom of opinion.

5. But we must also state that in the long run no system of order appears to us practical and able to be carried out, from the point of view of the preservation of the creation of God, in which man himself is absolute, that is to say, released from God. On the contrary, a true order, even in all its imperfection, can only be created where man feels himself inwardly to be bound to the definite task of the Church, together with the aim of maintaining and forming society, of the proclaiming of the message of the will and mercy of God.

IV. OXFORD

Prefatory Note:

The development of the Universal Christian Council for Life and Work after Stockholm reached its culmination in the Conference on Church, Community, and State which met at Oxford in July 1937. In the twelve years between Stockholm and Oxford the Life and Work Movement had been gaining in its influence among the churches, but the Oxford Conference represented its first attempt to draw together again, as had been done at Stockholm, a large number of Christian leaders from all over the world to consider together the whole scope of the Church's witness in the affairs of that world.

Plans had been developed through a large number of smaller conferences, through the exchange of papers, and through the work of special advisory councils, over a period of three years in advance of the conference. The result of this preparatory work was a body of study material running to several volumes, covering nine main subjects: The Christian Understanding of Man; The Kingdom of God and History; The Christian Faith and the Common Life ; The Church and its Function in Society ; The Church and the Community ; The Church and the State ; Church, Community, and State in relation to Education; Church, Community, and State in relation to the Social Order ; The Universal Church and the World of Nations.

The main work of the conference itself was carried on in the five sections into which it was divided. Each of these sections had before it a draft report, prepared on the basis of the preceding study. Each of the sections drew up a report of its own, using the material which had been laid before it. These reports were received by the conference as a whole after having been approved by their respective sections; the reports were "commended to the serious and favourable consideration of the Churches" by the conference. The conference also adopted the overall "Message to the Christian Churches".

We give here excerpts from the Message and from two of the section reports, plus the complete text of the Main Report on Church, Community, and State in Relation to the Economic Order.

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A MESSAGE FROM THE OXFORD CONFERENCE TO THE CHRISTIAN CHURCHES, OXFORD, 12 - 26 JULY 1937
(excerpt)

We recognize the State as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold law and order and to minister to the life of its people. But as all authority is from God, the State stands under His judgment. God is Himself

the source of justice, of which the State is not lord but servant. The Christian can acknowledge no ultimate authority but God ; his loyalty to the State is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty.

The Church has duties laid upon it by God, which at all costs it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty it must do it, whether or not the State consents ; and the State on its side should recognize the duty and assure full liberty for its performance. The Church can claim such liberty for itself only as it is also concerned for the rights and liberties of others.

In the economic sphere the first duty of the Church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ. The existence of economic classes presents a barrier to human fellowship which cannot be tolerated by the Christian conscience. Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail. The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success. The only forms of employment open to many men and women, or the fact that none is open, prevent them from finding a sense of Christian vocation in their daily life.

We are witnessing new movements which have arisen in reaction to these evils but which combine with their struggle for social justice the repudiation of all religious faith. Aware of the reality of sin, the Church knows that no change in the outward ordering of life can of itself eradicate social evil. The Church therefore cannot surrender to the utopian expectations of these movements, and their godlessness it must unequivocally reject ; but in doing so it must recognize that Christians in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character of these movements.

Christians have a double duty - both to bear witness to their

faith within the existing economic order and also to test all economic institutions in the light of their understanding of God's will. The forces of evil against which Christians have to contend are found not only in the hearts of men as individuals, but have entered into and infected the structure of society, and there also must be combated. The responsibility of the Church is to insist on the true relationship of spiritual and economic goods. Man cannot live without bread, and man cannot live by bread alone. Our human wealth consists in fellowship with God and in Him with our brethren. To this fellowship the whole economic order must be made subservient.

The questions which have mainly engaged the attention of the Conference are questions that can be effectively dealt with, in practice, only by the laity. Those who are responsible for the daily conduct of industry, administration, and public life must discover for themselves what is the right decision in an endless variety of concrete situations. If they are to receive the help they need in making responsible Christian decisions new types of ministry will have to be developed by the Church.

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REPORT ON CHURCH AND COMMUNITY
(excerpt)

I. The world to-day

The Christian Church is called upon to fulfil its mission to-day amidst a distraught and disunited mankind. Divisions and conflicts there have always been. But the foundations of communal life in generally accepted systems of customs, social distinctions, moral and cultural values, religious beliefs have remained sufficiently firm to preserve the essential structure of the various communities in which men have lived their lives together. To-day, however, as probably only once or twice before in human history, the foundations themselves are shaken. Traditional pieties and loyalties and standards of conduct have lost their unquestioned authority ; no new ones have taken their place. As a result, the community life of mankind has been thrown into

confusion and disintegration. Though more marked in some sections of mankind than in others, these facts are in some measure universal. This social disunity is reflected in the life of the individual man or woman, whose personal destiny is largely bound up with his relation to the community. When society "goes to pieces" the individual tends also "to go to pieces", in suffering, frustration, and a baffled sense of the futility and meaninglessness of his existence.

In many countries vigorous attempts are being made to restore social unity by drastic control and regimentation and by making national or class unity the supreme good, to take precedence of all else. These bear witness to the truth of what has just been said and to the primal need of human life as God has made it for community and fellowship.

In the midst of such a world, torn and disrupted, and feverishly seeking a way out of its troubles, the Church of Jesus Christ has to preach its message and fulfil its task. What is it to say ? How is it to act ? What are individual Christians to believe and to do ?

II. The call to the Church

The Church is under obligation to proclaim the truth that the disintegration of society has one root cause. Human life is falling to pieces because it has tried to organize itself into unity on a secularistic and humanistic basis without any reference to the divine Will and Power above and beyond itself. It has sought to be self-sufficient, a law unto itself. Nor is there any hope in the ascription of sacred quality to nation or State or class. A false sacred, a false God merely adds demonic power to the unredeemed passions of men. Though bringing about temporary and local unity it prepares for mankind an even worse and wider conflict. The recall to God in penitence must stand first.

Yet how shall men know who and what God is, and what it is of which they must repent, and in what new direction they must walk and whence they may find strength to walk therein ? The answer to these questions God Himself has given in the revelation of His will, and supremely in Jesus Christ. In God is the secret of true unity amongst

men and in Christ is revealed the secret of God. The first task of the Church, now as always, is to make known the Gospel, and to assert the claim of Jesus Christ, as the incarnate Word of God, to the lordship of all human life.

The modern world, however, has never been wholly without the preaching of the Gospel. Dare we ascribe its present plight solely to its wilful rejection of the Word of life and of the things which belong to its peace ? Nay, is not the modern situation God's call to a Church *) which has been content to preach the redeeming Word without the costly redeeming deed ? Has it taken the trouble to make plain to itself or to the world the meaning of its redeeming Word for the daily life of mankind ? What reason has the Church given the world to believe that it has the secret of true community in Him whom it preaches and whom it professes to serve ? The life of the Church is deeply infected with the very ills from which humanity suffers. The divisions and the conflicts of mankind have been reproduced and even justified within its own borders. Again and again Christian groups have persecuted and sought to destroy one another, and with equal guilt have persecuted men of other faiths ; and this is still happening to-day. The Church's recall of the world to the feet of Christ must be preceded by the recall of itself. The Church is under call to confess its sin and to seek anew from God forgiveness and the cleansing of its life.

But there is peril in these general propositions, true as they may be. The call to Christians to repent and submit their lives anew to God in Christ has to be obeyed in the midst of the concrete realities of the common life, where decisions have to be taken and acts with all their irrevocable consequences done. Perplexities and problems at once arise. They press the more heavily the more earnestly the Christian believer seeks to bring everything in his life into the obedience of Christ.

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*) In this document, where the Church as an institution is referred to, organized Christianity, and not the Una Sancta, is meant.

The difficulties arise in the main because the Christian finds himself called upon at every point to act in relation to systems, or frameworks, of life which partake of both good and evil ; they are of God and yet also of human sin. The orders of family, community, people, nation are part of the God-given basis and structure of human life, without which the individual would have no existence at all ; yet man's sin, his pride, greed, fear, idolatry has infected them all. Hence the Christian who has seen the perfect will of God in Christ and would serve that will in the midst of his fellow-men finds himself in perpetual tension and conflict. He accepts thankfully his community in order to live and to work in it and for it ; yet if he would work in it and for it for Christ he must be in continuous protest against it.

The difficuly of deciding how far in particular instances the Christian should go in co-operation with ways of life which are in greater or less degree contrary to God's will is often great ; and the danger of self-deception is always present. No general principle of guidance can be laid down. That the ways of the community or nation may reach such a pitch of evil that there is no option for the Church but to repudiate them altogether, and even at times refuse co-operation with them, can hardly be questioned in view of contemporary events, but just where that point is must be left to the guidance of the Spirit. This must be said, however. The Church is under obligation never to lose sight of its supreme calling to bear costing witness, in deed as well as in word, to the higher way of life in Christ. Where it must join in what it feels to be a partial approach to the perfect will of Christ it must keep its spirit sensitive and humble by continual acknowledgment before God of the sin of mankind which is wresting the gifts of God to evil ends, and in which it is itself implicated. This is the tragic and continuous tension in which the Church is always placed, the tension between the pure ideals of the Kingdom and the unredeemed community of men in which it has to live and bear its witness. But so soon as it seeks peace by becoming unconscious of that tension then it is traitorous to its Master and Lord.

REPORT ON CHURCH AND STATE
(excerpts)

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We recognize that, both as members of individual Churches and as members of the Church universal, we are related to the particular States of which we are members, not only directly as, e.g., by establishment or concordat but primarily through the people of whom the State, whatever may be its constitutional structure, is the political organ : it follows that the special duties and responsibilities of the Church with reference to the State are conditioned by all the aspects of the social life of man, economic, cultural, etc., with which both Church and State alike have to do.

We recognize the existing States as historically given realities, each of which in the political sphere is the highest authority, but which, as it stands itself under the authority and the judgment of God, is bound by His Will and has the God-given aim of upholding law and order, of ministering to the life of the people united within it or of the peoples or groups who are so united, and also of making its contribution to the common life of all peoples.

At the same time we recognize that the State as a specific form and the dominating expression of man's life in this world of sin by its very power and its monopoly of the means of coercion, often becomes an instrument of evil. Since we believe in the holy God as the source of justice, we do not consider the State as the ultimate source of law but rather as its guarantor. It is not the lord, but the servant of justice. There can be for the Christian no ultimate authority but very God.

The State so defined has a dual relationship to the Church both as an order within which Christians have to live and witness for Christ, and as an institution which by its actions may either promote or hinder the mission of the Church, to which therefore the Church in

differing historical situations may be called to take differing positions either of co-operation, criticism, or opposition. And this both in its corporate capacity and as a fellowship of witnessing Christians acting either as individuals or as groups.

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Duties of the Church to the State

The primary duty of the Church to the State is to be the Church, namely, to witness for God, to preach His Word, to confess the faith before men, to teach both young and old to observe the divine commandments, and to serve the nation and the State by proclaiming the Will of God as the supreme standard to which all human wills must be subject and all human conduct must conform. These functions of worship, preaching, teaching, and ministry the Church cannot renounce whether the State consent or not.

From this responsibility certain duties follow for the Churches and for their members.

A. With reference to the individual State :

1. That of praying for the State, its people and its government ;
2. That of loyalty and obedience to the State, disobedience becoming a duty only if obedience would be clearly contrary to the command of God ;
3. That of co-operation with the State in promoting the welfare of the citizens, and of lending moral support to the State when it upholds the standards of justice set forth in the Word of God ;
4. That of criticism of the State when it departs from those standards ;
5. That of holding before men in all their legislation and administration those principles which make for the upholding of the dignity of man who is made in the image of God ;
6. That of permeating the public life with the spirit of Christ and of training up men and women who as Christians can contribute to this end.

These duties rest upon Christians not only as individuals redeemed by Christ who must witness for Him in whatever position they may occupy in the State, but also upon the Church as a Christian community. The Church can serve the State in no better way than by illustrating in its own life the kind of life which is God's Will for society as a whole. Only in the measure that it seeks to realize this mission is it in a position to rebuke the State for its sins and failures for which both individual Christians and the Church in its organized capacity have been in no small measure responsible.

B. With reference to the State in its relations to other States :

In the interpretation of these duties it is important to keep constantly in mind that as the Church in its own sphere is a universal society, so to Christian faith the individual State is not itself the ultimate political unit, but a member of a family of nations with international relations and duties which it is the responsibility not only of the individual Christians but also of the Churches to affirm and to promote.

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MAIN REPORT ON CHURCH, COMMUNITY, AND STATE IN RELATION TO THE ECONOMIC ORDER

Part I. The basis of the Christian concern for the economic order

The Christian Church approaches the problems of the social and economic order from the standpoint of her faith in the revelation of God in Christ. In the life and death of our Lord, God is revealed as a just God who condemns sin and as a merciful God who redeems sinners. The nature and will of God as thus revealed is the basis of human existence and the standard of human conduct. The chief end of man is to glorify God, to honour and love Him, in work and life, as in worship. This love involves the obligation to love our neighbours as ourselves, a second commandment which Jesus declared to be like unto the first.

This love of neighbour is an obligation which partly rests upon the native worth and dignity of man as made in the image of God. In all systems of morality this obligation is to a greater or less degree

recognized. Christianity, however, recognizes that the image of God in man is so defaced by sin that man's native worth and dignity is largely obscured. For this reason it must be emphasized that our obligation to the neighbour springs not so much from our recognition of man's native dignity as from the Christian revelation of God's purpose to restore that dignity through the redemption that is in Christ. The obligation is therefore a duty towards God and continues to be operative even when the neighbour does not obviously demand or deserve respect. We must love our fellow-men because God loves them and wills to redeem them.

The Kingdom of God, as proclaimed in the Gospel, is the reign of God which both has come and is coming. It is an established reality in the coming of Christ and in the presence of His Spirit in the world. It is however still in conflict with a sinful world, which crucufied its Lord, and its ultimate triumph is still to come. In so far as it has come, the will of God as revealed in Christ (that is, the commandment of love) is the ultimate standard of Christian conduct. Standards drawn from the observation of human behaviour or prompted by immediate necessities are not only less complete than the commandment of love but frequently contain elements that contradict it. In so far as the Kingdom of God is in conflict with the world, and is therefore still to come, the Christian finds himself under the necessity of discovering the best available means of checking human sinfulness and of increasing the possibilities and opportunities of love within a sinful world.

The relative and departmental standard for all the social arrangements and institutions, all the economic structures and political systems, by which the life of man is ordered, is the principle of justice. Justice, as the ideal of an harmonious relation of life to life, obviously presupposes the sinful tendency of one life to take advantage of another. This sinful tendency it seeks to check, by defining the rightful place and privilege which each life must have in the harmony of the whole and by assigning the duty of each to each. Justice does not demand that the self s a c r i f i c e itself completely for the neighbour's good, but seeks to define and to maintain the good which

each member of the community may rightfully claim in the harmony of the whole.

The principle of justice has both a positive and negative significance.

Negatively, principles of justice restrain evil and the evildoer. They must therefore become embodied in systems of coercion which prevent men from doing what sinful ambition, pride, lust, and greed might prompt them to do. This necessary coercion is itself a root of new evils, since the exercise of coercion involves power, and power tempts the possessor to its unrighteous use. Furthermore coercion may arouse resentment among those coerced, even when its purpose is a necessary social end. The use of power and coercion cannot therefore be regarded by Christians as ultimately desirable. Criticism against its abuses must be constantly maintained. On the other hand, it cannot be assumed that the practice of Christian love will ever obviate the necessity for coercive political and economic arrangements.

The laws of justice are not purely negative. They are not merely "dykes against sin". The political and economic structure of society is also the mechanical skeleton which carries the organic element in society. Forms of production and methods of co-operation may serve the cause of human brotherhood by serving and extending the principle of love beyond the sphere of purely personal relations.

The commandment of love therefore always presents possibilities for individuals beyond the requirements of economic and social institutions. There is no legal, political, or economic system so bad or so good as to absolve individuals from the responsibility to transcend its requirements by acts of Christian charity. Institutional requirements necessarily prescribe only the minimum. Even in the best possible social system they can only achieve general standards in which the selfishness of the human heart is taken for granted and presupposed. But the man who is in Christ knows a higher obligation, which transcends the requirements of justice - the obligation of a love which is the fulfilment of the law.

The love which is the fulfilment of the law is, however, no

substitute for law, for institutions, or for systems. Individual acts of charity within a given system of government or economics may mitigate its injustices and increase its justice. But they do not absolve the Christian from seeking the best possible institutional arrangement and social structure for the ordering of human life. Undue emphasis upon the higher possibilities of love in personal relations, within the limits of a given system of justice or an established social structure, may tempt Christians to allow individual acts of charity to become a screen for injustice and a substitute for justice. Christianity becomes socially futile if it does not recognize that love must will justice and that the Christian is under an obligation to secure the best possible social and economic structure, in so far as such structure is determined by human decisions.

The relation of the commandment of love to the justice of political and economic systems is twofold. It is an ideal which reaches beyond any possible achievements in the field of political relations, but it is nevertheless also a standard by which various schemes of justice may be judged. In attempting to deal with political and economic problems, the Christian must therefore be specially on his guard against two errors.

The one is to regard the realities of social justice incorporated in given systems and orders as so inferior to the law of love that the latter cannot be a principle of discrimination between them but only a principle of indiscriminate judgement upon them all. This error makes Christianity futile as a guide in all those decisions which Christians, like other people, must constantly be making in the political and economic sphere. Practically, it gives the advantage to established systems as against the challenge of new social adventures and experiments ; for it tempts Christians to make no decisions at all, and such efforts to reserve decision become in practice decisions in favour of the s t a t u s q u o .

The other error is to identify some particular social system with

the will of God or to equate it with the Kingdom of God. When conservatives insist on such an identification in favour of the s t a - t u s q u o they impart a dangerous religious sanction to it which must drive those who challenge the status quo into a secular revolt against religion itself. If, on the other hand, this identification is made in the interest of a new social order, it will lead to the same complacency which the critic deprecates in the old social situation. Every tendency to identify the Kingdom of God with a particular structure of society or economic mechanism must result in moral confusion for those who maintain the system and in disillusionment for those who suffer from its limitations. The former will regard conformity with its standards as identical with the fulfilment of the law, thus falling into the sin of pharisaism. The latter will be tempted to a cynical disavowal of the religion, because it falsely gives absolute worth to partial values and achievements. Both errors are essentially heretical from the point of view of Christian faith. The one denies the reality of the Kingdom of God in history ; the other equates the Kingdom of God with the processes of history. In the one case, the ultimate and eternal destiny of human existence, which transcends history, is made to support an attitude of indifference towards historical social issues ; in the other case, the eternal destiny of human existence is denied or obscured. The law of love which is the standard of the Christian life is properly to be regarded as at the same time both a present reality and an ultimate possibility. It is not only a criterion of judgment in all the fateful decisions which men must make in history, but also an indictment against all historical achievements.

As a criterion of judgment upon the relative merits of economic arrangements and social structures, the law of love gives positive guidance, in terms of justice, even though it transcends the realities of all possible social structures. The obligation to love our neighbours as ourselves places clearly under condemnation all social and economic systems which give one man undue advantage over others. It must create an uneasy conscience (for example) in all Christians who

are involved in a social system which denies children, of whatever race or class, the fullest opportunity to develop whatever gifts God has given them and makes their education depend upon the fortuitous circumstances of a father's possession or lack of means to provide the necessary funds. It must challenge any social system which provides social privileges without reference to the social functions performed by individuals, or which creates luxury and pride on the one hand, and want and insecurity on the other. It makes the conscience of Christians particularly uneasy in regard to the deprivation of basic security for large masses of human beings.

Part II. Analysis of the present economic situation

There is to-day no o n e economic order which oecumenical Christianity faces. The government of the U.S.S.R., for example, exercises jurisdiction over one-sixth of all the land surface of the globe, on which there lives one-twelfth of the world's population, including (it has been estimated) one-fifth of the population of the industrialized world. The economic and social structure of this huge territory is fundamentally different from that prevailing elsewhere. Again, National Socialist Germany and Fascist Italy have evolved economic systems each of which differs in important respects from those of other so-called capitalist countries. And between the types of capitalism which are evolving in democratic states - the Scandinavian countries, France, the United States, Great Britain, etc. - there are also differences of a highly important kind. The amount, for instance, of social and industrial legislation which has been passed in Great Britain, and the extent to which Trade Unions have for many years been recognized there, make the economic system of that country very different from that found in the United States. For the present purpose it seems wise to concentrate attention on what can broadly be described as the capitalist economic system, though it must always be borne in mind, not only that this phrase is liable to be dangerously misleading, but also that a large part of the world lies outside its ambit.

The present economic situation in the countries under consideration is a product of the emancipation of the individual from the social and cultural restrictions of the Middle Ages. In so far as the spirit and the institutions of the feudal order and of the guild system had restrained, in spite of their religious and cultural creativity, the free development of human potentialities, the dawning of the capitalist age must be considered a definite step forward in the progress of humanity. This is true of the intellectual as well as of the political and economic achievements of that age. The system of free enterprise is responsible for that industrial development which, for the first time in human history, has made it possible to overcome the natural scarcity of economic resources by successive technological improvements. Despite the vast increase of the world's population it has raised to a considerable degree the general standard of consumption. By the mechanization of industry it has reduced the physical labour of the manual workers. For the first time in history it has brought all parts of the world into interdependence with each other and has made the idea of the unity of mankind a fact of common experience.

It was thought at one time that the development of this new economic order would not only improve the material conditions of life but would also establish social justice. This expectation was rooted in the belief that a pre-established harmony would so govern the self-interest of individuals as to create the greatest possible harmony in society as a whole. "Each man, seeking his own, would serve the commonweal". To-day this belief is largely discredited. The attempt of human reason to create an autonomous and universal culture has resulted in a variety of independent and specialized cultural activities, which are not related to any one organizing principle, and which consequently lack that unity that we believe can be realized only through the penetration of the whole by the spirit of religion. The absence of this spiritual centre from the economic order has involved the progressive dissipation of the spiritual inheritance of Western life. The same forces which had produced material progress have often enhanced inequalities, created permanent insecurity, and subjected all members

of modern society to the domination of so-called independent economic "laws". The competitive superiority of large-scale production has gone far to destroy the old traditional society of craftsmen and farmers, and thereby has created a society which is characterized in many countries by the concentration of wealth, on the one hand, and the existence of large urban masses on the other. The progressive mechanization of industry has periodically thrown large numbers of workers into long periods of unemployment. The cycle of industrial fluctuations has caused a tremendous waste of productive power and, in consequence, "poverty in the midst of plenty".

At the same time the human side of economic life has been profoundly affected. Broadly speaking, capitalistic production has not escaped the danger of treating human labour as a commodity, to be bought at the lowest possible price and to be utilized to the greatest possible extent. The predominance of the profit motive has tended to deprive the worker of the social meaning of his work and has encouraged hostility between the members of different groups in their economic relationship.

In the course of the nineteenth century the worst evils which accompanied the rise of capitalism were mitigated in the more advanced industrial nations. There was a rapid growth in the population of the industrialized part of the world, and the constant expansion of markets in industrially undeveloped countries reduced the social and economic pressure in the industrialized countries. These trade outlets made it possible to satisfy many of the demands of the poorer sections of the community, by the increase of real wages and by social legislation in various fields. Under social and political pressure the various governments of the Western world enacted laws providing for graduated taxation and for old-age pensions, sickness and accident insurance, etc. The success of the trade unions and the co-operative movement helped also in this process of the mitigation of social evils.

But industrial expansion and technical progress have tended to defeat their own ends. In place of free trade and free competition, which were characteristic principles of the earlier expansionist

period of capitalism, protectionist measures were adopted by the State and monopolies were established in many fields of economic enterprise. One of the causes of this change lay in the fact that former "backward" and colonial nations had become industrial competitors. The consequent contraction of markets accentuated the competition of nations for the remaining markets of the world. Through this development, the earlier stage of competitive capitalism has been gradually replaced by the monopolistic stage, and this economic change has brought with it corresponding political consequences. On the one hand, the economic process has been increasingly subjected to State control and interference ; and, on the other hand, leading industrial and financial groups have been tempted to obtain the support of the State for their particular interests, and the original ideal of modern democracy has thus in practice become increasingly difficult to achieve.

The World War and its economic consequences have accelerated and accentuated these tendencies, not only within the economy of particular nations but also in the relationship of state to state. As the former outlets for economic expansion have become progressively more narrow, the fundamental tensions of the capitalistic economic order are becoming increasingly manifest to our generation. The older tendency towards free competition remains a factor in all Western nations, and contends against the new tendency towards monopoly and State control. Out of this conflict social and economic systems have emerged in the different nations which contain elements of both tendencies in varying proportions.

While the agrarian population participated in the benefits of capitalistic expansion in the latter period of the nineteenth century, the recent mechanization of agricultural production has also drawn predominantly agrarian areas in many parts of the world into a rapid process of transformation.

This brief survey would be incomplete without calling attention to the effect of capitalistic development upon countries, such as China and India, which had not been active participants in the process. Their observation of the process in other nations, and

their reaction to economic exploitation by capitalistic powers, have prompted a widespread demand for radical social change through which the benefits of industrialization might be secured and the evils from which the industrialized nations of the West are suffering might be avoided.

A consequence of this development of capitalism was the rise of socialism and communism. These movements represent a protest against the evil results of the capitalist economic order from those who suffered chiefly from it. In several countries this protest allied itself with a radical denial of Christianity, the Church, and belief in God. This is p a r t l y due to the fact that the Churches had become deeply involved in the social and cultural attitudes of the wealthier members of society, upon whom they were frequently dependent, politically and economically. As the Churches did not detach themselves from these alliances a disastrous chasm opened between those (on the one hand) who were struggling for social justice but on non-religious or anti-religious grounds, and those (on the other hand) who stood for the Christian faith but did not seem to recognize existing injustices. This is one of the reasons why victorious communism persecutes the Christian Churches, denounces religion as a tool of reaction, and seeks to eradicate it ; and why in other countries the ruthless persecution of communists and socialists is either tolerated without protest or supported by Christians and Churches.

Facing this situation the Christian Churches must first of all acknowledge and repent for their blindness to the actual situation ; for this blindness is partly responsible for such hostility as exists between themselves and the radical movements which aim at social justice. The Churches must not regard an attack directed against themselves as an attack directed against God. They must acknowledge that God has spoken to their conscience through these movements, by revealing through them the real situation of millions of their members. On the other hand, the Churches must continue resolutely to reject those elements in the actual development of communism which conflict with the Christian truth : the u t o p i a n i s m which looks

for the fulfilment of human existence through the natural process of history, and which presupposes that the improvement of social institutions will automatically produce an improvement in human personalities ; the n a t e r i a l i s m which derives all moral and spiritual values from economic needs and economic conditions, and deprives the personal and cultural life of its creative freedom ; and, finally, that d i s r e g a r d for the d i g n i t y of the i n d i v i d u a l in which communism may differ theoretically, but in which it does not differ pratically, from other contemporary totalitarian movements.

Part III. Points at which the Christian understanding of life is challenged

At the beginning of this part of the report attention should be called to the potentialities for good in the economic order. Situations vary in different parts of the world, but in many countries it already seems possible, through the full utilization of the resources of the new technology and through the release of human productive power, to remove the kind of poverty which is crippling to human personality. There is a sense in which poverty is a relative matter, and hence in any situation would be present in some form ; but we are thinking of the poverty which would be regarded in any age as denying the physical necessities of life. The abolition of such poverty now seems to depend on the human organization of economic life, rather than on factors given in nature or on what might be called the inevitable constitution of every economic order. But the possibility of economic "plenty" has this moral importance, that to an increasing extent it makes the persistence of poverty a matter for which men are morally responsible. This possibility marks off our time from the period of the New Testament and from other periods in which Christian thinking about economic life has been formulated. In the light of it the direction of Christian effort in relation to the economic order should henceforth be turned from charitable paternalism to the realization of more equal justice in the distribution of wealth. Moreover,

Christians who live in the more priviledged geographical areas must recognize that the securing of economic plenty and greater justice in its distribution within their respective national groups is not the whole of their duty in this connection; they cannot escape some measure of responsibility for those areas where for years to come there will doubtless be desperate economic need.

It seems to us that the moral and spiritual nature of man, according to the Christian understanding of that nature, is affronted by the assumptions and operation of the economic order of the industrialized world, in four respects to which we wish to draw special attention.

1. The Enhancement of Acquisitiveness

That economic order results, in the first place, in a serious danger that the finer qualities of the human spirit will be sacrificed to an overmastering preoccupation with a department of life which, though important on its own plane, ought to be strictly subordinated to other more serious aspects of life. We are warned in the New Testament that riches are a danger to their possessors, and experience would appear to confirm that diagnosis. It is not possible to serve both God and Mammon. When the necessary work of society is so organized as to make the acquisition of wealth the chief criterion of success it encourages a feverish scramble for money, and a false respect for the victors in the struggle, which is as fatal in its moral consequences as any other form of idolatry. In so far as the pursuit of monetary gain becomes the dominant factor in the lives of men, the quality of society undergoes a subtle disintegration. That such a society should be the scene of a perpetual conflict of interets, sometimes concealed, sometimes overt, between the economic groups composing them, is not surprising. Men can co-operate only in so far as they are united by allegiance to a common purpose which is recognized as superior to their sectional interests. As long as industry is organized, primarily, not for the service of the community but with the object of producing a purely financial result for some of its members, it cannot be recognized as properly fulfilling its social purpose.

2. Inequalities

The second feature of the economic system which challenges the conscience of Christians is the existence of disparities of economic circumstances on a scale which differs from country to country, but in some is shocking, in all considerable. Not only is the product of industry distributed with an inequality so extreme (though the extent of this inequality also varies considerably from country to country) that a small minority of the population are in receipt of incomes exceeding in the aggregate those of many times their number, but - even more seriously - the latter are condemned throughout their lives to environmental evils which the former escape, and are deprived of the opportunities of fully developing their powers, which are accessible, as a matter of course, to their more fortunate fellows. It is no part of the teaching of Christianity that all men are equally endowed by nature, or that identical provision should be made for all, irrespective of difference of capacity and need. What it does assert is that all men are children of one Father, and that, compared with that primary and overwhelming fact, the differences between the races, nationalities, and classes of men, though important on their own plane, are external and trivial. Any social arrangement which outrages the dignity of man, by treating some men as ends and others as means, any institution which obscures the common humanity of men by emphasizing the external accidents of birth, or wealth, or social position, is i p s o f a c t o anti-Christian.

There is one aspect of the subject which deserves special emphasis. Whatever their differences on other subjects, Christians cannot be in doubt as to the primary duty of ensuring that the conditions required for full personal development are enjoyed by the whole of the rising generation. In some countries that obligation receives fuller recognition than in others, but of few, if any, can it be said that equal opportunities of physical and mental growth are available for all. It is still the case, even in some of the wealthy nations of Western Europe, that large numbers of children undergo grave injury to their

health before they reach the age of school attendance, though the methods by which such injury can be prevented are well known ; that the educational provision made for them when at school is often, owing to reluctance to spend the sums required, gravely defective in quality; that many of them are plunged prematurely into full-time work in industry, where too often they are employed under conditions injurious both to their characters and to their physical well-being ; and that diversities of educational provision correspond to differences of income among parents rather than of capacity among children. It often happens that these disadvantages are greatly increased where economic opportunities are denied on racial grounds. This racial discrimination is seen in various forms : a double standard of wages ; the inability of members of certain races, whatever their competence may be, to rise above a certain level of responsibility in their respective callings ; their exclusion in some circumstances from labour unions ; and the refusal to admit members of some racial groups to occupations reserved for members of the dominant race.

3. Irresponsible Possession of Economic Power

A third feature of the existing situation which is repugnant to the Christian conscience consists in the power wielded by a few individuals or groups who are not responsible to any organ of society. This gives the economic order in many countries some resemblance to a tyranny in the classical sense of that term, where rulers are not accountable for their actions to any superior authority representing the community over whom power is exercised. At the top of this hierarchy are the leaders of the world of finance, whose decisions raise and lower the economic temperature. Below them are the controllers of certain great key industries, the conduct and policy of which vitally affect the lives of millions of human beings. Below them again are a mass of economic undertakings, large and small, the masters of which exercise power over the few hundred, or few thousand, persons dependent on each of them. The power which these wield is qualified at many points by trade unionism and by the law. On the whole, however, the action both of trade unionism and of the State has been confined hitherto to establishing and maintaining certain minimum standards.

Almost the whole field of economic strategy, which in the long run determines what standards can be maintained, escapes their control.

Economic, like political, autocracy is attended doubtless by certain advantages. However, it is liable to produce both in individuals and in society a character and outlook on life which it is difficult to reconcile with any relationship that can be described as Christian. It tends to create in those who wield authority, and in the agents through whom they exercise it, a dictatorial temper, which springs not from any defect of character peculiar to them, but from the influence upon them of the position which they occupy. The effect of excessive economic power on those over whom it is exercised is equally serious. Often it makes them servile ; fear of losing their jobs, and a vague belief that, in the end, the richer members of society always hold the whip-hand, tends to destroy their spiritual virility. Often, again, it makes them bitter and cynical ; they feel that force, not justice, rules their world, and they are tempted to dismiss, as insincere cant, words which imply a different view.

4. The Frustration of the Sense of Christian Vocation

A profound conflict has arisen between the demand (on the one hand) that the Christian should be doing the will of God in his daily work, and (on the other) the actual kinds of work which Christians find themselves forced to do within the economic order. With regard to the worker and employee, there is the fact that most of them are d i r e c t l y conscious of working for the profit of the employer (and for the sake of their wages) and only i n d i r e c t l y conscious of working for any public good ; while this fact may in some cases be only part of the mechanism by which the work is done for the public good, the difficulty in part remains. Again, there is the fact that at present many workers must produce things which are useless or shoddy or destructive. Finally, one other form of work which seems clearly to be in conflict with the Christian's vocation is salesmanship of a kind which involves deception - the deception which may be no more than insinuation and exaggeration, but which is a serious threat to the integrity of the worker.

But even more serious is the constant threat of unemployment. This produces a feeling of extreme insecurity in the minds of masses of the people. Unemployment, especially when prolonged, tends to create in the mind of the unemployed person a sense of uselessness, or even of being a nuisance, and to empty his life of any meaning. This situation cannot be met by measures of unemployment assistance, because it is the lack of significant activity which tends to destroy his human self-respect.

Part IV. Christian decisions in response to this challenge

It has been pointed out above (in Part I) that the message of the Gospel is not addressed, as has sometimes been suggested, to the individual alone. Christianity is emphatically a social religion. Its teaching is directed to men, not as units isolated from their fellows, but as members of groups and communities. It insists that the only life in which human beings can find peace and happiness is that of service and self-sacrifice. It asserts that the relations of men to each other are part of their relation to God. It emphasizes that, if the former are not what the Christian conscience would approve, then the latter necessarily share their corruption. "If a man love not his brother whom he hath seen, how shall he love God whom he hath not seen ?"

These relations are, of course, of many different kinds. But, in the case of the majority of men, they are determined more directly and more continuously by the action of economic interests than by any other single force. It is clearly the duty of Christians, therefore, to test by the canons of their faith not merely their individual conduct and the quality of their private lives, but also the institutional framework of organized society. In so far as they are true to their creed, they cannot either take the economic system for granted, or dismiss it as irrelevant to the life of the spirit. They are bound to require it to present its moral credentials ; to examine those credentials in the light of Christian doctrine as to the nature of God and man ; and, in so far as it fails to satisfy that criterion,

to use every effort to amend or to supersede it. If detachment is incumbent on Christians in reaching their conclusions, courage in stating and energy in acting on them are no less among their duties.

Whatever agreements may be reached by Christians concerning their responsibility for seeking to eradicate those features of the economic order which challenge the Christian conscience, it is an historic fact, which we can hardly expect to obviate in the future, that men who belong to the Christian Church and who are united by common religious convictions differ in the conception and in the execution of their political obligations. The profoundest difference at the present time in many countries seems to be between those who believe that the challenges to the Christian faith outlined in the previous section can be met within the framework of a system of private enterprise, and those who demand the supplanting of that system by one primarily based upon the social ownership of the means of production. But even within these two general divisions of opinion other differences of great importance, about the precise means of improving the present system, or about the t e m p o and the degree of reconstruction needed, have revealed themselves in the work of this Conference. These differences are an accurate reflection, we believe, of similar differences in the whole Church.

These differences are of course partly differences of judgment which honest minds face in any realm of human decision. On the other hand it must be recognized that differences in political opinion are partly derived from the varying circumstances - economic, geographic, and historical - which help to condition human judgments. Human judgments upon issues in which our own lives are involved are naturally less impartial than those which concern purely objective problems. The very recognition of this fact within the Church might well mitigate the extremism to which each group is tempted. If those who are comparatively secure recognize the temptation to complacency which this security implies, the temper of the insecure may speak to their conscience and not merely excite their temper. On the other hand the proponents of a new social system are always tempted to identify every

existing evil with the particular social organization in which it expresses itself. They find it difficult to disassociate perennial human sinfulness from particular historic forms of it. They are furthermore tempted to a hatred towards the representatives of a given social order which is not justified by the facts, since evils in it are only partly willed and partly the inevitable consequence of a given social situation which good men may mitigate but not overcome. Thus there are at least two attitudes to political and economic problems which seem to be definitely incompatible with membership of the Christian Church : the complacent defence of exclusive privilege on the one hand and unteachable and self-righteous fanaticism on the other.

Among the various proposals for reform or reconstruction of the economic system several deserve special mention here. Within terms of the present system, the various proposals may be generally reduced to two: (a) Those which look towards exerting a greater degree of social and political control upon, and demanding a greater degree of social responsibility from, the holders of great economic power ; (b) Those which seek to equalize the inequalities of economic society by heavy taxation on the one hand and by social legislation on the other hand. Every modern industrial nation has adopted these two social policies to a greater or less degree. A third policy of seeking to prevent the centralization of power by government destruction of monopoly and by Government support of small farmers, small traders, etc., is less popular in all industrial nations than it was some decades ago. All these policies point to a recognition that the chief dangers of a system of private enterprise are irresponsible power and inequality.

Among those who believe in the transformation or reconstruction of a system of private enterprise to one of social ownership there are wide varieties of conviction on the means and t e m p o of this process of reconstruction. There is a general hope that this can be done by gradual process and through the resources of democratic political forms. Nevertheless some feel that, however desirable it may be to make all social decisions through the democratic process, there is no way of guaranteeing the acquiescence of minorities, upon which the

democratic process depends. They point out that in moments of great social crisis every society must deal with the possibility that minorities, whether conservative or radical, may defy rather than submit to the will of the majority. But recent Russian history offers such telling examples of the danger of irresponsible political power supplanting irresponsible economic power, if the democratic control of power is destroyed, that the determination of the nations which still possess democratic forms to preserve and maintain them has been greatly reinforced.

There remains among proponents of social ownership a wide variety of opinion on the degree of socialization of property required by a technical civilization. Most generally it is the basic industries and the natural resources for which such socialization is demanded. The socialization of land, of retail trade, and of small industry finds fewer proponents, though the first is an issue wherever feudal forms of landownership and tenantry are still in existence.

There are certain social proposals which fall between the policy of maintaining the system of private property and that of socializing it. Chief among these are the proposals for the socialization of money and credit, and for the extension of the principle of co-operation through voluntary co-operative enterprises. Both of these proposals have secured particularly strong support among Christian people on the ground that on the one hand they offer the opportunity of eliminating the evils of the present system in a more thorough-going fashion, and that on the other hand they involve less social conflict and tension. The question which the first proposal must answer is whether money and credit are more organically related to property than it assumes. The second proposal must answer the question whether co-operatives, which have thus far developed only in the realm of consumers' goods, can affect in any way the problems of heavy industry.

All of these proposals involve technical issues upon which technical evidence varies, and it is therefore impossible to claim a moral

obligation in support of any of them. There is always the possibility that new institutions will reintroduce ancient evils in a new form, or substitute new evils for those which have been abolished. Such a question involves technical problems on which Christians as Christians are not competent to pronounce. It would be well, however, for Christians to beware lest the weight which is accorded to technical evidence, in the support or rejection of any one proposal, be determined by the particular bias of the social group to which they belong.

The Christian Church is a fellowship in Christ which transcends differences of judgment and divergences of action in relation to the concrete economic situation. Further, if only Christians are brought to repentance in the light of the Christian message, they can never maintain that attitude of fanatical hatred towards members of other groups which is now so common in the world. They and their opponents are both sinners in the presence of God, and the recognition of this fact, in social as well as in personal terms, would itself be a great constructive contribution towards moderating the bitterness of the struggle between social groups.

Part V. Christian teaching in relation to the economic order

We have stated in Part III of this report the special points at which there is a conflict between the present economic order and the Christian understanding of life. In Part IV we have pointed out the kind of social decisions which have to be made by all Christian citizens.

But it is not enough to say that these problems are chiefly the responsibility of Christian individuals or Christian lay groups and leave the matter there. The further question must be raised, What guidance can those who must make these decisions concerning the economic order receive from their Christian faith ? That question places great responsibility upon those in the Church who have the task of interpreting the meaning of Christian faith. In this work of interpretation the clergy should have a specially important contribution to make, but that contribution must be made with understanding

of the experience of laymen. It is important that whenever this Christian guidance is crystallized in the reports and pronouncements of official Church bodies, or of such a conference as the Oxford Conference, laymen should share with the clergy this task of formulation. These laymen should come from various economic groups. This section of the report will be an attempt to formulate the kind of guidance which it is now possible to receive from Christian faith for economic life. We are here dealing directly with what the teaching of the Church as a Church should be concerning the economic order.

We must begin by recognizing that there are some factors in in economic life which are more clearly within the province of the Church, and concerning which more light can be gained from the Christian message, than others, and that there are many matters of judgement in particular situations which involve chiefly expert knowledge.

Recognizing, then, the importance of attempting to mark out as clearly as possible the precise areas within which the Christian can expect to receive light from the Christian faith, and within which the teaching of the Church as Church in regard to economic life should be carried on, we proceed to suggest three such areas. In presenting these areas we are suggesting what might be theframework of the Christian message in relation to the economic order in the next decade.

(A) Christian teaching should deal with ends, in the sense of long-range goals, standards, and principles in the light of which every concrete situation and every proposal for improving it must be tested. It is in the light of such ends and principles that the four characteristics of the existing economic order discussed in Part III stand out as challenges to the Christian Church. There are differences in theory concerning the way in which these ends are related to the Christian faith. Some would

be very careful not to call these ends Christian and yet they would recognize that they are ends which C h r i s t i a n s should seek in obedience to God.

We suggest five such ends or standards, by way of example, as applicable to the testing of any economic situation.

1. Right fellowship between man and man being a condition of man's fellowship with God, every economic arrangement which frustrates or restricts it must be modified - and in particular such ordering of economic life as tends to divide the community into classes based upon differences of wealth and to occasion a sense of injustice among the poorer members of society. To every member of the community there must be made open a worthy means of livelihood. The possibilities of amassing private accumulations of wealth should be so limited that the scale of social values is not perverted by the fear and the envy, the insolence and the servility, which tend to accompany extreme inequality.

2. Regardless of race or class every child and youth must have opportunities of education suitable for the full development of his particular capacities, and must be free from those adventitious handicaps in the matter of health and environment which our society loads upon large numbers of the children of the less privileged classes. In this connection, the protection of the family as a social unit should be an urgent concern of the community.

3. Persons disabled from economic activity, whether by sickness, infirmity, or age, should not be economically penalized on account of their disability, but, on the contrary, should be the object of particular care. Here again the safeguarding of the family is involved.

4. Labour has intrinsic worth and dignity, as being designed by God for man's welfare. The duty and the right of men to work should therefore alike be emphasized. In the industrial process labour should never be considered as a mere commodity. In their daily work men should be able to recognize and fulfil a Christian vocation.

The working man, whether in field or factory, is entitled to a living wage, wholesome surroundings, and a recognized voice in the decisions which affect his welfare as a worker.

5. The resources of the earth, such as the soil and mineral wealth, should be recognized as gifts of God to the whole human race, and used with due and balanced consideration for the needs of the present and future generations.

The implications of even one of these standards, seriously taken, will involve drastic changes in economic life. Each one of them must be made more definite in terms of the problems which face particular communities.

Closely connected with the foregoing paragraphs is the whole question of property - so closely indeed that any action on the part of the community which affects property rights will also affect the application of the standards mentioned. This is a sphere in which Christian teaching on ends and principles in relation to economic life could have immediate results if it were translated into actual economic decisions. Christian thought has already supplied a background which is of great importance, but it has not been brought into effective relationship with the development of the institutions of property under modern economic conditions. This subject should be given close attention by any agencies for further study which may be established in the future. Meanwhile we suggest a few of the directions along which Christian thought should move.

1) It should be reaffirmed without qualification that all human property rights are relative and contingent only in virtue of the dependence of man upon God as the giver of all wealth and as the creator of man's capacities to develop the resources of nature. This fundamental Christian conviction must express itself both in the idea of stewardship or trusteeship, and in the willingness of the Christian to examine accumulations of property in the light of their social consequences.

2) The existing system of property rights and the existing distribution of property must be criticized in the light of the largely

non-moral processes by which they have been developed, and criticism must take account of the fact that every argument in defence of property rights which is valid for Christian thinking is also an argument for the widest possible distribution of these rights.

3) It should further be affirmed that individual property rights must never be maintained or exercised without regard to their social consequences or without regard to the contribution which the community makes in the production of all wealth.

4) It is very important to make clear distinction between various forms of property. The property which consists in personal possessions for use, such as the home, has behind it a clearer moral justification than property in the means of production and in land which gives the owners power over other persons. All property which represents social power stands in special need of moral scrutiny, since power to determine the lives of others is the crucial point in any scheme of justice. The question must always be asked whether this is the kind of power which can be brought under adequate social control or whether it is of the type which by its very nature escapes and evades social control. Industrial property in particular encourages the concentration of power ; for it gives the owner control over both the place and the instruments of labour and thus leaves the worker powerless, so far as property relations are concerned, allowing him only the organized strength of his union and his political franchise to set against the power of ownership. Property in land on a large scale may represent a similar power over those who are forced to rent it for a livelihood. There are consequently forms of feudal landownership in Europe, in some states in America, and in the Orient, which are frequent sources of social injustice. On the other hand, property in land which does not extend beyond the capacity of one family to cultivate - the small freehold which determines a large part of the agriculture of the Western world - belongs to a unique category. The small freeholder may find it increasingly difficult to compete against mechanized large-scale production and to make a living without being overdriven.

But, on the other hand, there is a special justification for this type of property, since it gives freedom to perform a social function without the interference of capricious power and without the exercise of power over others. Furthermore there is a more organic relation between owner and property in agricultural land than in any type of industrial ownership. Small-scale property in industry and in retail trade possesses some of these same characteristics in a lesser degree. Yet there is always the danger that small-scale productive property, whether in land, industry, or trade, may tempt the owner, in his competition with more powerful productive units, to exploit his own family and the other workers employed, especially since in any given case the latter may be too few to organize effectively.

(B) The message of Christianity should throw a searchlight on the actual facts of the existing situation and in particular reveal the human consequences of present forms of economic behaviour. It is this which saves statements of principles from being platitudes. The kind of critical analysis which is set forth in Part II must be a part of the message of the Church. Here it is important not to impute motives or to denounce individuals (except where special circumstances call for such denunciation), but to present facts in such a way that they speak for themselves to the individual conscience. What in isolation seems to be purely destructive criticism is a necessary part of the total process by which constructive change is brought about.

The most obvious human consequences of existing economic behaviour are quite as much, if not more, within the province of the Christian as they are within the province of the expert in the social sciences. The clergyman in the course of pastoral work has opportunities, if he is capable of using them, of knowing what the present economic situation does to the character, the moral, the true welfare of men, women, and children, and to family life.

The expert may have to supply statistics, but the meaning of the statistics can be known only to those who see the particular results of an economic situation in the lives of persons. As it has been said, "Love implies the ability to read statistics with compassion". Christian insight ought to enable men and women to see more deeply into the effects of an economic situation. Where there are secular agencies which have the facts, the task of the Church is to aid in making those facts available to its members and especially to those who have a teaching function within the Church. But there are occasions on which some agency of the Church may have the task of securing the facts. This can be most helpful in controversial situations in which the Church has a position of relative independence of the parties to the controversy.

It is not enough to catalogue particular cases of poverty and exploitation or to call attention to specific cases of selfish and irresponsible conduct on the part of those in power. It is the business of the Church to point out where the economic institutions of our time are in themselves infected with evil. They place narrow limits on the choices of the best men who work within them. The individual employer, for example, is often greatly handicapped in paying a living wage if he must compete with less scrupulous employers. There are multitudes of high-minded Christians who, as employers, business men, and trade unionists, do a great deal to develop happy relationships between employers and employees and to preserve the highest standards of personal integrity within their spheres of influence. Many of the most praiseworthy human motives - constructive service to mankind, the creation of cultural and material values, the desire to achieve conditions essential to the development of human personality - inspire their conduct. No criticisms of the present consequences of economic behaviour in general should obscure the positive contribution of such men. On the other hand, the presence of such conscientious Christians in places of responsibility should not create the expectation that, without changes in institutions and legal relationships, they will be able to overcome the evils set forth in Part III.

(C) This searchlight of the Christian message can also make clear the obstacles to economic justice in the human heart, and especially those that are present in the hearts of people within the Church. It is not enough that individual Christians should become good in their intentions or become changed in their conscious motives. What is needed is the kind of self-knowledge which will help Christians to understand how far their attitudes are moulded by the position which they hold in the economic order. Self-knowledge is no less important than knowledge of external conditions, and more important than the knowledge of the sins of others.

Christians must come to understand how far they really do seek, in spite of all pretensions to the contrary, a world in which they and their group are on top, how far their opinions on economic issues are controlled by the interests of the group or class to which they belong, how far they are deceived by false slogans and rationalizations, how far they are callous to "evil at a distance" or evil experienced by another national or class group than their own - evil to which they may consent, for which they may vote, or by which they may profit. Here, again, the important activity is not denunciation but the helping of people to have that self-knowledge which comes from the perspective of the Christian emphasis upon sin, so that they will condemn themselves.

The various parts of the Church must at this point be guided in the relative emphasis they place on different forms of self-deception by the character of their constituencies. Those parts of the Church which contain chiefly the comfortable middle classes should create an atmosphere in which it is most likely that the peculiarly middle-class illusions will be punctured. There is, for example, in these classes a tendency to take the present property system for granted and to regard as unjust changes which alter the present distribution of property or the present rights of owners.

The kind of Christian teaching about property which is outlined above is at this stage of special importance for these classes.

These classes must also come to see how one-sided those conceptions of Christianity are which assume that, because Christianity is a spiritual religion, economic conditions do not greatly matter, or that it is enough to leave it to the grace of God to save souls in all varieties of external circumstances. Justice may at this stage be embodied in the distribution of bread, but for that reason the quest for justice is not less spiritual. Moreover, it is unseemly for people to be complacent in the face of existing obstacles to the personal development of others, obstacles which they have not themselves experienced. To be complacent in this way because of a religious belief concerning the soul or God is to turn religion into an opiate for the conscience.

Also it is important in some countries that Christians in the comfortable middle classes be helped to realize that they are controlled by class interests quite as much as the workers or farmers, and that in some countries where organizations of workers and farmers are not far advanced they are themselves even more controlled by class interests than those other groups. The assumption that the interests of the middle classes are identical with the interests of the community is an illusion which unconsciously blinds many of the most sincere Christians and makes them unfair and self-righteous in their attitude towards those classes which at present are the chief sufferers from the economic order.

At the proper time and in the proper place the teaching of the Church should also create an atmosphere in which the illusions of the working classes and other groups can readily be punctured. It is an illusion, for example, to suppose that the interests of the industrial workers are identical with those of the community.

What is important is that each group, in the most effective ways possible, should be brought under the criticism which is implicit in Christian faith. In relationships between classes, we tend at present

to see only the mote in our brother's eye. Christians have a special obligation, as they ought to have a special gift for this purpose, to try to interpret separate groups in society to one another. Barriers have to be broken through before they can be broken down. Self-sacrifice and compassion are good, but they are not, for example, what the poor to-day want of the well-to-do. Without the understanding mind which is able to think and feel the position of the other man, suspicion and distrust cannot be broken down. This power of delicate discernment and sensibility is rare in the world, because it is, in truth, a God-given grace, and as such should be the peculiar contribution of the Church to the making of true community.

Self-knowledge is a necessary condition for Christian repentance. The Church should be able to bring about this condition of repentance because it has a conception of human nature at the heart of its Gospel which should make men naturally suspicious of their own motives, and which should thus lead them to put a strong burden of proof on themselves when their decisions coincide with their own economic advantages. In some cases it can also be said that the Church (and this would mean especially the clergy) has some degree of detachment from the immediate pressure of the interests of economic groups and should be able to see the world from the point of view of more than one group. That this is true at present to only a samll degree is itself one of the most tragic and sinful factors in the life of the Church.

In the next decade those who are responsible for guiding the life of the Church must seek, by means of these and other forms of teaching, to bring under moral control the attitude of their members in economic relationships - just as they have always sought to bring under moral control the attitude of their members in direct personal relationships. This task will involve far more than preaching. It must become an integral part of the whole life and atmosphere of the Church. The Church as a worshipping community must relate its acts of repentance and dedication to the economic order in which its members live. Emphasis must here be placed upon the importance of teaching children and young people before the crusts formed by class and convention close their minds.

The training of the clergy must include preparation for this kind of teaching.

In concluding this part of the report we wish to emphasize that the work of teaching to which we have drawn attention above cannot be performed without the co-operation of the laity. Groups of men and women who are responsible for the conduct of industry and the functioning of the economic order must be helped to discover for themselves how the principles which we have tried to enunciate can be worked out in the spheres of life which are in some measure under their control. This opens up a large field for experiment, and calls for fresh developments in many directions, as well as for new types of ministry.

Part VI. Immediate Christian action

A. Action by the Churches

1. Reform of their own Institutional Life

It is within the power of the Churches to set their own houses in order where this requires to be done. As an economic and social organization a Church, be it local, national, or oecumenical, cannot escape in sharing in some measure the features of the secular society in which it is rooted, but in so far as its members are sensitive to the Spirit of Christ they will be critically aware of that relationship. A Church which is prophetic and apostolic, as the Christian fellowship is meant to be, will live under a divine compulsion to realize the perfection of God, as completely as human imperfection will allow, in every concrete situation of its life - and having done all, its members will know themselves to be "unprofitable servants". A Church, moreover, is not likely to convince men in an economic-minded age that it is a supernatural society if it allows its economic and social organization to remain sub-worldly. In regard to the sources of income, methods of raising money, and administration of property, as well as in the terms onwhich it employs men and women and their tenure of office, Churches ought to be scrupulous to avoid the evils that Christians deplore in secular society.

Moreover, the economic organization of the Church ought to help and not hinder the comity in Christ which should be the feature of its common life. There should, therefore, be a reasonable uniformity in the payment of those who hold the same spiritual office, and they ought to be paid according to the real needs of themselves and their families, and sufficiently to allow them to give themselves without too great anxiety concerning daily bread to their spiritual service. It is not tolerable that those who minister to the rich should be comparatively well-off and those who minister to the poor should be poor for that reason alone. It is not right that those who have greater responsibility in the Church or greater gifts of utterance than their brethren should for that reason alone have much larger incomes. It does not express Christian solidarity that churches in poor and depressing districts should be handicapped by an inefficient and unlovely plant, which would not be tolerated in the assemblies of the rich. So long as the institution has those defects in its organization it will corrupt most subtly the vocational sense of its ministry, and prejudice its witness in the world. On the other hand, if its members were more continuously critical of its economic structure, and were quick to reform evils in it, such concrete action would release spiritual power.

2. Development of New Machinery for Research and Action

Hitherto the Churches have only been partially informed and sporadically articulate on the subjects dealt with in this report. Although Churches as such have no special competence in the technical sphere, yet it is in and through the technical sphere that spiritual principles have to find expression. In the words of Baron von Hügel, "The supernatural is known in and through the natural".

Before truthful judgment can be made or principles succesfully applied in concrete situations, the relevant facts - material and personal - require to be studied and mastered. To this end the churches ought - where they are not already equipped for the purpose - to have at their service, regionally as well as oecumenically, organs both for study and research, as well as for witness and action in appropriate circumstances. Only so far as these are first-rate in competence

and equipment are they likely to command attention within and without the Churches.

In the past, pronouncements sometimes and preachings often have failed to carry weight because the speakers assumed a technical knowledge which they did not have. We would urge, therefore, that in the forming of Christian opinion there should be more co-operation between clergy and ministers, on the one hand, and those of the laity, on the other, who are engaged in industry, commerce, and public administration.

3. Integration of Work and Worship

One of the tasks laid upon the Church, which is not easy to carry out in the existing state of things, is to re-establish in the experience of men and women a unity of work and worship. While their irrelevance one to another at the present time is partly because much work is pagan and unworshipful, it is also due to the fact that the daily business of the modern world, and the problems and issues dealt with in this report, are not sufficiently woven into the liturgy and worship of the Church. Unless men are required to ask forgiveness, to make petitions and to give thanks for the things with which they are chiefly concerned day by day, public worship will begin to seem secondary. There should be no discontinuity between the sanctuary and the life and work in office, factory, or home, for the God we worship cares for the whole of men's life, and not only for that part of it which is specifically religious.

B. Action by Christians

1. Action within the existing Economic Order

Whatever their reaction to the existing situation, Christians are under constraint to carry their faith and loyalty into concrete situations, the daily business and the personal relationships of their life. In the integrity and faithfulness which they bring to "the daily round and common task" they may be instruments, in some measure, of the creative work and the justice and mercy of God. Outside the fields of business, industry, and the professions there are, moreover, varied opportunities of Christian service. The increasing amount of law and

legislation which controls industrial activity and social life in the modern state depends for its administration and good results upon the actions of associations of employers, trade unions, government officials and social workers, both paid and voluntary. The development of national and local government and of the co-operative movements provide large fields for social action and fellowship which the Christian should be anxious to enter.

2. Group Experiments

Because some things cannot be changed without State action or international adjustment, the effective power of "two or three" men of conviction, who make themselves into a Christian "cell" must not be underestimated. In fact, the world over, there are such groups, who in the spirit of him who walked the second mile are proving what can be done to bridge unbridgeable gulfs and to bring back into society those who have felt themselves to be outcast and unwanted.

3. Changing the Economic Order

Finally, in accordance with the argument developed above (Part IV), Christians have a particular responsibility to make whatever contribution they can towards the transformation, and if necessary the thorough reconstruction, of the present economic and political system, through their membership of political parties, trade unions, employer's organizations, and other groups. In this part of their Christian duty the same characteristics are called for, though in a different form, as those which Christians are called on to show in all their other activities: readiness to make sacrifices, to take effective action, to forgive those that trespass against them, and to love those that seem to be their enemies.

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Christianity sincerely professed brings to those who are striving for a better order of society the serene confidence that to them that love God all things work together for good. This world is God's world. His Spirit is alive to-day as yesterday. Here in His own good time His Kingdom will come. If men will put themselves unreservedly and humbly at the service of God He is able to overrule their stupidity and sin, and to use them to set forward His purpose for mankind, which is a society better than their deserving as it is beyond their desires.

V. TAMBARAM

Prefatory Note :

The second great world conference of the International Missionary Council was held at Tambaram, Madras, in December 1938. One of its noteworthy features was the fact that it involved a much larger representation from the lands of the younger Churches than had Jerusalem. It was also destined to be the last great ecumenical gathering before the war.

The conference was divided into several sections, many of which touched upon social and economic questions in their discussions and findings. A large number of studies had been prepared in advance of the meeting, those in this field having been stimulated and coordinated chiefly by the I.M.C.'s Research Department. We include here excerpts from the findings of two of the sections, together with the complete findings of the section on "The Church and the Changing Social and Economic Order", whose work was most directly concerned with the issues which fall within the scope of this collection.

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INTERNATIONAL MISSIONARY COUNCIL, TAMBARAM, 12-29 DECEMBER 1938 : FINDINGS OF SECTION I, "THE FAITH BY WHICH THE CHURCH LIVES" (excerpts)

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The call to the Church

This faith the Church seeks to declare by word and by deed. For Christianity comes to the world both as a Message and as a Movement.

In this time when brute force stalks the earth, the Church is summoned to bear courageous and unflinching witness to the nations that the base purposes of men, whether of individuals or of groups, cannot prevail against the will of the Holy and Compassionate God. It is commissioned to warn mankind of the judgment which shall assuredly overtake a civilisation which will not turn and repent. It is under obligation to speak fearlessly against aggression, brutality, persecution and all wanton destruction of human life and torturing of human souls.

Recognising that Christ came to open to all the way to life abundant but that the way for millions is blocked by poverty, war, racial hatred, exploitation and cruel injustice, the Church is called to attack social evils at their roots. It must seek to open the eyes of its members to their implication in unchristian practices. Those who suffer from bitter wrong it is constrained to succour and console, while it strives courageously and persistently for the creation of a more just society.

. . . .

Nationalism

Of these lesser loyalties the most compelling in our time is Nationalism in its various forms. There are three types of nationalism abroad in the world to-day, which may be called the 'self-expressive,' the 'self-satisfied' and the 'self-assertive' types.

The Church, in its world enterprise, has long had to face the problem of nationalism amongst peoples awaking to the need of self-expression and self-respect in all spheres of life, and also to the natural desire of determining their own destinies. In the light of the Gospel, the Church must take a twofold attitude towards this self-expressive nationalism, a distinctly affirmative and at the same time discerningly critical attitude. An affirmative attitude, as gladly acknowledging it to be part of God's purpose for the nations that they should contribute as free peoples to the life of the world in accordance with their peculiar gifts and abilities. A discerningly critical attitude, because every movement of self-expression is exposed to the danger of becoming self-assertive and blinded by contempt for other nations whose God-given talents have an equal right to be expressed.

Another kind of nationalism that has been continuously with the Church is the 'self-satisfied' type, which in subtle but powerful ways dominates and moulds the minds of well-established nations, whether large or small. The Church has seldom been awake to the dangers of hypocritical pharisaism and secret self-assertion that lurk in this self-satisfied nationalism, and has often too easily identified itself with this entirely worldly attitude, forgetting its prophetic task of exposing it to the light of the Gospel.

Today in many parts of the world a new aggressive and fiercely 'self-assertive' nationalism (for example, fascism) has arisen calling for men's absolute allegiance, proclaiming the nation the sole legitimate object of supreme loyalty and challenging the supremacy of any other loyalty, including that to God and His Will. This aggressive nationalism thus assumes the aspect of an alternative faith or religion. In this situation the Church has to be peculiarly sensitive and responsive to the voice and the will of God, to whom alone man owes and must give absolute allegiance.

Thankfully profiting by the work done in the World Conference on Church, Community and State at Oxford in July, 1937, we declare that the fact of nationality, the fact that we are born not as detached individuals but as members of a national community, is part of the divine order of things. The nation to which we belong rightly claims our loyalty, service and prayer. Nationality, however, is not only a divine gift but also a power corrupted by sin and used as an instrument for sin. This sin-infected quality of the divine gift of nationality becomes particularly manifest when devotion to the nation is made the source and standard of absolute authority, so that the life and destiny of the nation usurp a divine status.

We recognise that, in the midst of the disintegration of the basic structures of life, a strong assertion of national solidarity seems often to be the only alternative to social chaos. Yet, against the claim to supreme and ultimate authority over the thoughts and lives of men which aggressive and self-assertive nationalism raises to-day, the Church must be adamant. Her primary duty in the present confusion is to keep constantly before her mind the first commandment, 'Thou shalt have no other Gods before me.'

Communism

Communism is also a powerful force in many parts of the world. It appeals to youth because it challenges existing evils, offers a clear-cut programme of action, and attempts to provide a scientific analysis of economic and political situations.

Communism as an economic programme for social reconstruction should be distinguished from communism as a philosophy. In its concern for the underprivileged, in its demand for a more equitable distribution of wealth and opportunity, in its insistence upon racial equality, it has points of contact with the social message of Christianity. Its capacity for eliciting sacrifice calls Christians to penitence for their lethargy, and its emergence is a rebuke to the Church for entanglement in the evils of an unjust society and acquiescence in the status quo.

Yet Marxist communism in its orthodox philosophy stands clearly opposed to Christianity. It is atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny. Its utopian philosophy of history lacks the essential Christian notes of divine judgment, divine governance and eternal victory. Its revolutionary strategy involves the disregard of the sacredness of personality which is fundamental in Christianity. The challenge it presents should deepen our conviction that, whatever one's social philosophy, the Christian faith alone gives the vision and power that are essential for the basic solution of the problems of our troubled world.

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FINDINGS OF SECTION XIII, 'THE CHURCH AND THE CHANGING SOCIAL AND ECONOMIC ORDER'

Confusion and change are fundamental features of the existing situation in the world. We have to recognise, however, that behind this appearance there is the deeper fact that the dominating social and economic order throughout the world has been organised in such a way that it is difficult for man with his fellow men to realise the Christian meaning of community where the stewardship of natural resources and the worth of each individual can be realised. This is reflected in various fields.

1. It is seen in the social field by the breaking up of the old order through the introduction of new social values in family, class, tribal and national relationships. This is accelerated by the movement toward cities, mines and industrial areas. The life of the village is rudely shaken, homes are broken up, new and illicit unions are formed at the labour centres, children grow up without experience of any true home life. Everywhere we see secularisation, rebellion against accepted moral sanctions, and the loss of responsibility for one's neighbour.

2. The confusion is seen in the economic field by the introduction of an individualistic economy as over against the communal system; by the commercialisation of agriculture, with its increasing dependence on an outer world economy; by the decay of arts and crafts and

traditional occupations; and by a social development depending upon a competitive rather than co-operative industrialisation controlled by a minority and often involving imperialistic domination. In some countries these forces of competition and conflict have been countered by systems of State Socialism. Governments everywhere assume increasing responsibilities in the economic sphere.

3. In the political field we note the introduction of political, social and educational legislation unadapted to the needs and conditions of the people, and the persistence of racial and colour discrimination.

4. In the scientific field we observe also that capitalistic exploitation, political dominance and religious prejudice are limiting the utility of science or even converting it into an agent of destruction instead of beneficence to man. Deepening apprehension exists that unless the moral development of man keeps pace with scientific advance, the immense powers with which science arms men are more likely to bring about their ruin than to promote their material and moral progress.

5. This change and confusion is refelcted also in the life of the Christian community. There is often a disparity between the standard of living introduced by the representatives of western civilisation and what is possible within the circumstances of the local community. A tension is felt to exist between the insights of the awakening Christian social conscience and its implication in an unjust social order. Further, the appeal of other social philosophies often captures the imagination of youth more readily than the Church with its lack of social guidance. Finally, for many Christians there is an open or unrecognised conflict of loyalties between patriotism and religion or the pseudo-absolutes of race, class and nation and the ultimate absolute of God.

The Social Significance of Christianity

Amid the confusion and breakdown of the old order, to what does the Christian look for a basis of a new order? He looks for nothing less than God's order, the Kingdom of God. The Kingdom of God was

Jesus' answer to the world's ills. That Kingdom confronted the whole of the life of sinful man with God's redemptive offer and demand. It was offered both to the individual and the collective will; the nation as well as the individual was to embody this new order. The whole life was to come under a new redemptive sway.

Where Jesus went the powers of the Kingdom of God were released. He was and is the Lord of that Kingdom. In His Church he has founded a society which is called to interpret to each generation the nature of the divine society of the Kingdom. It does this in so far as it lives by the power of the Holy Spirit and demonstrates in its own life the principles of the heavenly Kingdom.

The Kingdom of God is within history and yet it is beyond history. We cannot identify the Kingdom of God with a particular system, either the s t a t u s q u o, or any revolutionary system we desire to bring about. If any of the present panaceas offered to man were realised, even in its pure form, it would not be the Kingdom of God. The Kingdom would still judge it, for the Kingdom is the ultimate order; all else is relative.

On the other hand, we must not fall into the error of putting the Kingdom of God beyond history. The Kingdom is an eternal Kingdom, but it is God's purpose that it should come within time and within this world. 'Thy Kingdom come. Thy will be done on earth as it is in heaven.' While the Kingdom is 'not of this world,' and does not derive its authority from this world, yet it acts both as ferment and as dynamite in every social structure.

The Kingdom of God is both present and future; both a growth and a final consummation by God. It is our task and our hope - our task which we face with the power of Christ; our hope that the last word will be spoken by God and that that last word will be victory. The Kingdom means both acceptance and action, a gift and a task. We work for it and we wait for it.

As to whether we should centre upon individual conversion or upon social change to realise this Kingdom, we reply that we must do both. The power of the social order to affect the individual under it is tremendous. In India, for instance, the social order moulds

350,000,000 people every thirty years, each generation, into its own image. In the interests of individual conversion we must demand social change. For we see very clearly that evil can be in the individual will and also in the collective will. There is such a thing as an evil soul, but there is also such a thing as an evil system. Shall we rescue the wounded in war and not strike at the war system? Shall we pick up the derelicts of a ruthlessly competitive order and give them charity and yet fail to co-operate with the policies of governments and public bodies when they seek to substitute justice for injustice and opportunity instead of charity?

Since man lives not in isolation but in community he can have more abundant life only as the Church brings to bear upon every community problem the compassion of Christ, interpreting words of love in deeds of love. Increasing the fruitfulness of the land, raising the level of literacy and intelligence, providing wholesome recreation, turning slums to homes, rescuing people from financial exploitation or trying to prevent such sin, directing the energies and the social instincts of youth into channels of wholesomeness and service - all these are the blessed touch of the hand of Christ when done by men and women filled with the love of Christ and equipped with special knowledge and skill for the task.

It is not enough to say that if we change the individual we will of necessity change the social order. That is a half truth. For the social order is not entirely made up of individuals now living. It is made up of inherited attitudes which have come down from generation to generation through customs, laws, institutions, and these exist in large measure independently of individuals now living. Change those individuals and you do not of necessity change the social order unless you organise those changed individuals into collective action in a wide-scale, frontal attack upon those corporate evils. Social change will come from individual change only when the content of social change is put within the concept and fact of individual change.

While it is a half truth to say that changed individuals will necessarily change the social order, it is also a half truth to say that social change will necessarily produce individual change. We

cannot sustain a new social order or bring it into being without new men. For in the ultimate analysis the whole outer structure of society rests upon human character. Only He who sits upon the throne can say, 'Behold I make all things new.' It is He who lays His hand upon the human heart. So amid our demand for social and economic change we shall keep clearly before us that the centre of the problem is within us.

The Christian Gospel therefore confronts sin both in the individual and the collective will. Without attempting a theological definition of sin we must note that sin may be understood in four senses:

1. Guilt before God. Man knows he has rebelled against God's holy Will. this carries with it a sense of religious humility, of man's powerlessness to cleanse himself, which is an essential element of Christian faith. To be socially fruitful it must be related to particular sins.

2. Implication in Social Sin. We all live by the fruits of an unjust and unchristian social order. Yet our lives are so embedded in it that we often fail to recognise our collective selfishness as sin before God.

3. Moral Dullness. We are not made sensitive to feel exploitation, to realise race and class prejudice, to feel hurt in every man's hurt and guilt in every man's guilt.

4. Open Transgression against Society. Such sins as lying, stealing, drunkenness and adultery are recognised and generally repudiated, but our avoidance of these may lead to a dangerous complacency in regard to ddeper social sins, such as parasitism, exploitation and refined selfishness.

A Christian incentive to combat social sin requires two elements in inseparable unity: (1) ethical sensitiveness and (2) knowledge of social fact. Sensitiveness without knowledge leads to sentimentality; knowledge without sensitiveness leads to a shallow humanism which lacks moral incentive. It is the task of the Church both to educate Christians to a clearer understanding of the unchristian realities of the social order, and to stir men to a more sensitive conscience through the presentation of the Gospel of Christ.

This new order embodied in Christ confronts both the individual and the collective will with a peremptory demand: Repent. This crisis-demand would mean that both the individual and the collective will must shift its centre from self to God. This would result in nothing less than a new birth for the individual and for society. For the new birth is that change, sudden or gradual, by which we pass from the kingdom of self to the Kingdom of God through the grace and power of Christ.

This new life would work itself out into a new order of living:

1. We would look on every man as a man, without prejudice or discrimination on account of race, birth, colour, class or culture. The sacredness of a human personality becomes a working fact. A man is no longer a man - he is 'a man for whom Christ died.' In this new Kingdom there cannot be Greek and Jew - racial discrimination; there cannot be Barbarian or Scythian - cultural discrimination; there cannot be bond or free - social discrimination; there cannot be male or female - sex discrimination.

2. We would, therefore, make the unit of co-operation the human race. We cannot stop within the unit of class or state or race or ecclesiasticism and say, Thus far and no further will our co-operation extend. We stop at one place, evil. Apart from that we go to man as man. Mankind is one. There are undeveloped races and classes, but none permanently superior or inferior, for every man has within him infinite possibilities.

3. We would therefore demand equality of opportunity for every man for his complete development. All men have not the same abilities, but they should have equal opportunities. An economic system which disregards the personality of the worker, and, for the profit of the few, condemns the many to soul-destroying work or corrupting idleness, stands under the judgment of God.

4. Since economic means can purchase opportunity there can be no equality of opportunity without a re-distribution of the world's economic goods. We therefore stand for a just distribution of those goods among the nations, and within each nation, so that every man may have enough to promote his full growth as a child of God and not too much to stifle it.

5. Among the causes of war we recognise the present inequality of economic opportunity open to various nations which gives to some a privileged position in access to the world's raw materials, financial assistance and open areas which is denied to others.

6. Since war is a violation of human personality and repugnant to the Christian conscience, we repudiate it as a means of settling international disputes. We affirm our faith in the Christian weapons of overcoming evil with good, hate by love, and the world by the Cross.

7. To a torn and distracted and sinful world, we offer God's offer - the Kingdom of God. This is our answer to the world's need for it is God's answer, and we present it with confidence for we know that human nature will work in God's way and no other. When we find the Kingdom of God, we find ourselves.

The Church and Social Action

The Church in its Own Life

A. The Church as a Whole. In some lands the Christian Church is small numerically and lacking in social prestige and influence, but in others it has maintained or recently acquired considerable weight in the community. However great the diversity of its circumstances, the Church everywhere has the same task in the social sphere, to witness to the Will of God in the relations of man and man. For this task it is prepared by the sending of the Holy Spirit by whose guidance it is enabled to apply the teaching of Christ to the social order. Though the Church always needs to repent for its own sin, it has the continued assurance of pardon and renewal as it seeks in all humility to build its own life on the revelation of Christ through the Spirit. A church which proclaims the necessity of social security against illness, old age and unemployment, must also provide such security for itd own employees. A church which condemns economic inequalities must seek to eliminate such evils among those over whose economic opportunities it has some measure of control. A church which preaches the principle of industrial brotherhood must be governed by such principles in the conduct of its own institutions,

and should, as far as possible, give economic support only to those institutions and organisations which are guided by such principles. A church which proclaims a gospel which transcends all distinctions of race, class and nation, must take scrupulous care lest it deny that gospel by any policy or act savouring of racial, class or national arrogance.

Here we wish to draw attention to the importance of the way in which church funds are invested. In order to gain high rates of interest the younger churches are tempted to invest their endowments or other trust funds in enterprises that are unworthy. In the older countries church funds are sometimes invested in armament industries, breweries and other enterprises which, while they may be good financially, are not consistent with the things for which the churches stand.

While remembering that the Christian ethic is primarily concerned with a man's attitude to income rather than its amount and that every possession may be used selfishly or unselfishly, it must also seek to reduce the glaring disparities which exist in the incomes and expenditures among its own paid workers, and between them and their congregations.

2. The Church must educate its ministry for leadership in social action. To this end, training in the Christian interpretation of social and economic problems, the study of social conditions, and the processes by which social reconstruction may be realised is necessary. Obviously theological training as now generally understood is not sufficient to equip ministers for this purpose.

3. In addition there is a definite place for social service workers who, with special gifts and special training, are equipped to work in social settlements and social centres in co-operation with governments and other public bodies for the improvement of the life of the community.

4. Likewise the Church should inculcate, by its standards and qualifications of membership, Christian social attitudes and action. It should insist that the most ordinary work in which its members are engaged may be undertaken as a vocation in which to serve Christ and His people. Only so can it persuade the Christian layman that he has no need to enter the ministry in order to obey Christ's call to action.

B. The Local Church. 1. In the area of social action the local church must seek to train its own membership in an understanding of the social and economic implications of the Gospel, and to evaluate life in terms of service rather than of material prosperity. It must promote the study of local, social and economic conditions by its membership. It should also stimulate groups of its members to study the implications of the principle of love in terms of their professions and occupations. Moreover, in many lands the Church has still to teach man his duty to preserve the natural resources of the earth, such as forest, tree crops and the very soil itself, of which he is God's steward.

2. It should include in its membership people of varied economic, social, racial and national backgrounds living in the area ordinarily served by the local fellowship.

3. It has a responsibility to promote a sense of and practice in Christian brotherhood, in which all are responsible for the physical welfare and economic security of each.

4. It should stimulate its members to Christian social action by lifting their economic activity and growing social insights up into the realm of worship so that they may have the sense of being co-workers with God. The realities of the social and economic life should be prominent in its prayers and intercessions. It should help men and women to see even the most humdrum and routine tasks as a reasonable service and it should fill their leisure with meaning by relating it to the purpose of life as a whole.

Thee Church in its Impact on Society

In addition to making its own life Christian, stimulating its membership individually to Christlike attitudes and action, the Church must, as the fellowship of Christ, speak, act, work and pray for a Christian society, making its influence felt beyond its own walls and beyond its own community.

1. It must subject the institutions of government and of society and the practices of groups or nations to the strong light of Christ's spirit. It must judge, condemn and fearlessly declare the implications

of the Gospel when the existing order is contrary to the Will of God for His children. While it is not possible to give extended reference to needed reforms, one cause calls aloud to the Christian conscience of the world: that is the sudden recent growth of the traffic in opium and narcotic drugs derived from it, particularly heroin, forced upon the Chinese people against the desires of their own leaders. Christians are also called to work for the abolition of the traffic in women and children. Their co-operation has been expressly invited by governments and international conferences. Moreover, they must do all they can to arouse the public conscience to the evils of drunkenness, gambling and betting.

2. Since the strongest and most courageous action is possible in sympathetic fellowship, the Church should buttress its members when they find themselves in conflict with the established order because of unselfish efforts to reconstruct it in the light of the teachings and spirit of Jesus, while helping them always to make their witness in the spirit of love.

3. At the same time, the Church should encourage and promote small groups within the fellowship organised for specific types of social action, even when these groups work through legislative and political machinery.

4. In the past, Christian groups have not hesitated to organise their members for political action for such causes as temperance, Sunday observance and the like. While the Church should not identify itself with a particular political party it should stimulate its members to make a right use of political machinery for the welfare of those who suffer from oppression or exploitation. There are places where the Christian Church appears to be on the side of the employers and to deny the right of the workers to organise. This cannot be regarded as satisfactory. We would claim that labour should be given the same opportunity for organisation and collective bargaining as is given to employers. Members of labour unions should be taught to render unselfish Christian service within the group and to test their motives and aspirations by the standards of Christian faith and worship.

Political action by churches may be as Christian as any other type of Christian social action, but it is the duty of the Church to keep the means as well as the ends of such action entirely consistent with the highest Christian ideals.

Christians have no right to demand complete certainty before they act. They can acquire light on issues which are still dark, not by passively waiting for light to be given, but by acting fearlessly on such light as they already possess. At the same time we would call attention to the very inadequate provision of literature dealing with Christian social action and to the need for intensive effort and study if the Church is to be able to move forward and claim these provinces for Christ.

The Church must ever be conscious that its responsibility is not only to carry on social service activities for those who are victims of the social order but to build an order of brotherhood where God-given resources are used to serve all mankind, where co-operation replaces competition and where special privilege gives place to justice and equal opportunity for all.

Some Types and Illustrations of Christian Social Action

In experiments both large and small, both intensive and diffuse, there is abundant evidence of the determination of Christians in every land to implement their faith by making inroads into the actual conditions of the alien world around them.

Such experiments may be divided into:

(a) those which, in profuse variety, seek to ameliorate the conditions created by the present social and economic order, without directly challenging its political basis.

(b) those which are an implicit condemnation of the present order but seek within the compass of 'the world as it is' to present a picture of 'the world as it might be.'

(c) those which assert that it is the task of Christians to seek to provide a complete economy of life that is compatible with the Christian faith.

1. Under the first heading, there are efforts as diverse as medical missionary enterprise by aeroplane on the one hand and Joint Councils (Inter-racial) on the other. By such councils - all originating in Christian enterprise - a vast amount of constructive work has been done in South Africa. It is universally agreed that the greatest benefit has accrued from their many activities, such as surveys of conditions, scrutiny of impending legislation, preparation of evidence for commissions, constitutional agitation for better education, etc. Other instances of isolated social action are legion: such as hospitals, homes for untainted children of lepers, associations to further the cause of moral purity, farms with a specific constituency to serve, the creation and development of factories and industries to afford an economic chance to Christian communities, etc.

2. Such variegated efforts as above have been an aspect of the Church's witness for a large number of years. It is in the last two decades that efforts of a more forthright nature have also appeared to supplement them. The essential mark of these new expressions is the implicit condemnation they contain of the present social order. They seek to reflect, within present limitations, what life might be like in a new order.

(a) Of this type there might be cited as one instance the Martandam Y.M.C.A. Rural Reconstruction Centre in Travancore. Here on the basis of a comprehensive programme the villager is provided with services designed to meet every type of need, spiritual, physical, mental, social and economic. But he is only helped in order to help himself. Its activities include cholera and malaria relief, better sires for cattle and goats, new fodder grasses, accurate standards of weights and measures, the co-operative marketing of eggs, developing of bee industries, extension of fruit culture, cottage industries, rural social work, sanitation, and frequent courses lasting ten weeks in village organisation and co-operative methods.

(b) A very different expression of this type of effort has recently been spontaneously emerging in countries so diverse as China, England and India. It is the coming together of groups both large and small actually to experiment in co-operative living. The

Cotswold Bruderhof in England is a community of families holding all things in common and working together on the land. There are city groups also springing up who share their resources and give their spare time to social work, while themselves living in community. There is in China the Lichwan Christian Rural Reconstruction Project where 'the co-operative family' is concerned to serve the surrounding community. There are Ashrams in India where an effort is made to illustrate in action the advantages of a co-operative life as opposed to that forced upon us by a capitalistic order.

While these efforts to pool resources have difficulties in inception, they provide evidence that within a co-operative experience, however limited and artificial, a new approach to life does emerge and a new richness is added to daily living.

3. Finally, among those experiments which assert that it is the task of Christians to seek to provide a complete economy of life that is compatible with the Christian faith, the most forthright expression is the Christian Co-operative movement in Japan.

The whole movement is based on the conviction that man in Christ Jesus can be made free in 'mind, body and estate,' and that it is incumbent on Christ's followers (should they find themselves in a highly organised society) to labour to create the environment in which alone the whole man can in fact be free. It follows the all-inclusive co-operative principles enunciated by Ruskin, Maurice-Mitchell and the men in Rochdale nearly a hundred years ago and supplemented by Raiffeisen in Germany. Its success depends on covering every relationship of production, distribution and consumption, requiring at least seven co-operatives - namely: Producers, Marketing, Credit, Public Utility, Insurance, Consumers and Mutual Aid. Especially it is urged that Credit Co-operative activity is necessary if the experiment is to be able to make itself independent of the system it seeks to replace.

This experiment in Japan commands the respect of Christians everywhere, for it restores the science of economics to its rightful place as something that concerns the whole of man and outlines a complete system of community life both practical in modern conditions and compatible with Christ's principles.

While it is not the rightful function of the Church to commend any particular type of co-operative organisation for universal adoption, yet it becomes ever more clear that the essential principle of co-operation will alone answer the collective problems of our national and international life, if that life is to be Christian and it is to that essential principle that we are all pledged.

Above all, it is necessary that the essential religious purpose of any method of Christian social action be kept constantly in view. Seen against this background it will soon become clear how restricted in fact has become the area we refer to when we use the word "economics". It is not good enough to think of economics as a materialistic science concerned with clothes, food and housing. It is equally concerned with the men who wear the clothes and the men who plan the houses. For Christians then to deal in economic activities is not to cross the barrier of their rightful domain but to create the only circumstances in which the whole man can be built up.

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FINDINGS OF SECTION XV, "THE CHURCH AND THE STATE"
(excerpts)

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The Positive Attitude of the Church

Our basic conviction is that the attitude of the Church (and by this we mean both the Church as an organised body and also its individual members) towards the State should be positive and constructive, and not merely negative and critical. The Church should acknowledge with gratitude the function of the State as the preserver of law and order, without which society would disintegrate, and also as an instrument for the promotion of a better and fuller common life.

Sincere loyalty and willing obedience should be the Church's normal attitude. For the people, the State and the Government it should continually offer its prayers.

There is a contribution which the Church, and the Church alone, can make to the common good, and if it fails to make it, it has failed in part of its function. One element in this should be its insistence on the recognition in all legislation, administration and jurisdiction of those fundamental principles of righteousness and justice which alone exalt a nation. While the Church must itself be continuously examining these principles anew, its very presence reminds the State of the latter's limitations. Further, towards the progressive uplifting of the standards of national life the Church should continuously work. It should endeavour to permeate the public mind with a Christian spirit and train up Christian men and women for this end. It should denounce social, economic and civic wrongs, arouse and educate public opinion about them and assist the State in their removal.

The Church can also co-operate whole-heartedly with the State in the promotion of the welfare of its citizens. It can best do this by refraining from identifying itself as an organisation with particular movements or programmes, lest it thereby weaken its own spiritual witness and lose that power of criticism which enables it to judge all issues by ultimately significant standards. By courageous and positive pronouncements on principles and, where possible, on concrete issues, and by encouraging its members to share fully as citizens in the life of the community, the Church can help to guide and serve the State. Naturally its words will carry the greater weight when it applies faithfully in its own affairs the principles it teaches, and when it can show the real ends to which all human welfare must be related.

The history of the younger churches justifies us in recording with thankfulness the part played in national life by Christian statesmen and officials, thus enabling the Christian community to make a contribution often out of all proportion to its numbers. Many public services have been initiated by the Christian Church and

its missionary representatives, and many public evils exposed and abolished.

The Church must also fearlessly criticise the State when the latter contravenes principles of justice and righteousness. Its loyalty to God and to its own conscience, and its firm stand for what it is convinced is right, are ultimately in the best interest of the State itself. But history shows that there are three dangers which beset every church. There is always the grave risk lest the Church, in its desire to serve, suffer its own thought to be too readily assimilated to that of the majority of the people. Again the Church may become so dependent on the State, or fall so completely under its influence, that it does not exercise its positive, constructive, critical function. Finally the pressure of the State may persuade the Church to withdraw from any attempt at public service to the nation and people.

The Tension between Church and State

While endeavouring by every means to serve and co-operate with the State, the Church must always be on its guard lest it surrender to Caesar the things that belong to God. In many parts of the world there is tension between the Church and the State, and there are numerous indications that this tension is more likely to increase than to diminish. It is our conviction that the Church itself, by its weakness, its failures and its mistakes, is partly responsible for the present crises. But this is by no means always the sole or the main cause of our existing difficulties. From many countries there comes conclusive evidence of the endeavour of the State to encourage among, and even in some cases to impose upon, its citizens an outlook on life the implications of which are antichristian. Such attitudes deny the value of personality and repudiate world brotherhood. Youth is being given a form of education which is often antagonistic to Christianity. Against such dangers the Church must make its stand both for the sake of the State itself, and also so as not to lose its own essential life and witness. As to the precise point in each case at which the Church must say, 'Thus far and

no farther,' we believe that this must ultimately be left to the judgment and conscience of the church most concerned and its members, though the whole Church can render invaluable assistance by its prayers, its counsel and its wider outlook. In general, wherever obedience to the State would mean disobedience to God, or where the honours which the Church reserves for God alone are demanded elsewhere, there the Church must declare in the words of the Apostles: 'Whether it be right in the sight of God to hearken unto you, rather than unto God, judge ye.'

VI. WHITBY

Prefatory note :

The bonds of visible unity, which had been so largely broken during the war, were quickly re-established. The experiences of the war had intensified the feeling of the need for closer contacts among Christians in all parts of the world and for a common approach to their common problems. Very soon after the war plans were begun for convening another conference of the I.M.C. The result of these plans was the meeting at Whitby, Ontario, in July 1947. It was on a much smaller scale than its predecessors, but it was broadly representative. Because of its smaller size, it did not attempt to cover as wide a scope of subjects. In the official statement given here, however, can be seen the awareness of the Council of the social dimension of its responsibility, and the kind of interpretation which was being given to that responsibility.

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CHRISTIAN WITNESS IN A REVOLUTIONARY WORLD

STATEMENT BY THE COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL

WHITBY, 5 - 19 JULY 1947

I. The Church To-day

Though separated from one another through six years of war, Christians have known by faith and in experience the reality of the universal Church. Now fuller expression is being given to this reality as Christians are again able to meet one another and to learn how each has fared in the days of storm and whirlwind.

The first joyful realization is that in no country or wide region of the world has the Church been obliterated by the war. Those who at close quarters have seen the Church survive the bitter experience of tyranny, of the sheer destructiveness of war, and of the undermining influence of anti-Christian systems of thought can say with the deepest feeling : We know that in everything God works for good with those who love Him, who are called according to His purpose.

In some ways the strain of war has been of service to the spiritual life of the churches. When earthly helps are taken away, men are compelled to rest on God alone. From several countries comes the report:

During the war our people learned to pray as never before. Some churches under the pressure of tyranny have suffered and resisted in the unshaken knowledge that Christ is the Lord of history. Amid imminent peril and uncertainty they have remained steadfast in the certain hope of His final appearing as Lord of Lords and King of Kings. The Bible has proved itself in new ways to be the Word of God, not only as the historical record of revelation but as a living contemporary Word, spoken sometimes with almost painful actuality into situations of to-day.

Throughout the war, the spiritual unity which binds in one the Body of Christ has never been broken. In country after country, those whom man's laws had made enemies found that it was beyond the power even of the desperate crises of war to make them anything but brethren in Christ. Twice within a single generation, missions and churches cut off from their home bases have been maintained throughout the days of separation by united international Christian action on a very large scale. Immediately the war was over, the old fellowships began to reassert themselves. The war has caused grievous wounds, but already it is clear that the Holy Spirit, the Healer, has begun and is continuing His work of reconciliation.

Under the stress of trial, Christians have been driven to realize as never before the oneness that underlies their divisions. Harsh reality tends to reduce to triviality many things that once seemed important ; all have been forced to test again the essential and the accidental in their creeds ; many have found that, without disloyalty to conscience and without placing expediency before principle, they have been able to work alongside other Christians in a fellowship that in other days would have been regarded as impossible. Even where actual union has not been achieved, deeper love and trust have prepared the way for it.

All this is to the good. But it is not the whole picture. War is in its nature an evil thing ; and, though the omnipotence of God is most clearly seen in His power to bring good out of evil, most of the effects of war are harmful. Some Christians during years of testing have abandoned their Christian faith. Others have been driven by poverty

to leave the service of the Church for other occupations. Nevertheless, we cannot but rejoice in the triumphant faith and courage of the great multitudes who have remained faithful.

In many countries the effect of the war upon Christian leadership has been serious. The ministry of some churches has been sadly depleted by death. Theological training has been suspended for seven years or more. These churches face their new tasks with a ministry numerically inadequate or imperfectly trained to new responsibilities.

In many countries, the churches, and especially the leaders, are still suffering from shock and the weariness which follows prolonged strain. The situation is like that of a patient from whom the fever has departed, but who gets up to find himself weak and shaken, in need of convalescence and rest before being capable of exacting effort. In some places where Christian recovery is urgently needed, spiritual lethargy is more evident than spiritual power. This is true of both older and younger churches.

The end of the war has brought an end to imminent peril, but it has not brought security. The atomic bomb has wrought devastation and, in the minds of men everywhere, has shattered confidence. Anti-Christian forces are massing themselves and strengthening their positions. Not a few Christians feel themselves to be living on or near the top of a volcano, which may erupt at any moment, and are facing the future with anxiety, mitigated only by trust in the continuing presence of Christ.

The Church shows an inveterate tendency to be more conscious of threats from without than of spiritual weakness within, and so to be more complacent about its own situation than it has any right to be. It is too commonly supposed that because a group or society has once been Christian it will remain so always. It is all too easy to forget that the Church has to be reconverted in every generation.

Reports from many quarters indicate that there is no part of the world in which there is deep and widespread spiritual revival. The hope that the terrors of war would drive men back to God on a large scale has been disappointed in this decade as it was after the war of 1914 -

1918. There are signs everywhere that God is at work, but there are many adversaries, and what can be seen is rather the promise of the revival which may be granted by God's grace to a Church which is faithful to Him than the reality of revival to-day.

Christian realism demands that all these factors should be taken into consideration ; but this means only that now, as in the days of the Apostles, the confidence of the Church is not in itself or in anything that it can do, but only in God who quickeneth the dead and calleth those things which be not as though they were and is pleased, through the weakness of the Church and its members, to carry forward the work of salvation and to manifest the exceeding greatness of His power.

II. The World which Confronts the Church

Although the Church has a life of its own, it touches at every point the life of the world and cannot dissociate itself from it, even if it would. As Christ made Himself one with the life of humanity in every aspect save that of sin, so the Church is called to share, and to look with compassion on, those weaknesses, miseries and desolations of the world which it has been sent to heal.

During the last few years the world situation has gravely deteriorated. The Church, while deeply penitent for its own failure and in no way wishing to separate itself from the general guilt of mankind, has to consider its task realistically in the light of the actual situation which confronts it in the modern world.

1. The inhabitants of many countries have passed through an experience of suffering perhaps unparalleled in all the history of the world. The end of the war has set them free from the worst forms of destruction. But the aftermath is almost as bitter as the war itself. Great and proud nations are suffering the spiritual agonies of defeat. Destruction in some countries has gone so far that reconstruction is a matter of decades, not of years. Millions of men are still segregated as prisoners-of-war or as displaced persons. Over immense areas the problem is that of sheer survival;

starvation and malnutrition are exercising a slow power of mental and spiritual annihilation, which are almost worse than physical suffering and which will leave to coming generations a legacy of psychological instability, the range and depth of which can as yet hardly be estimated.

2. A break-down of well-established political systems and of traditional patterns of life has left hardly any part of the world unaffected. The prevailing uncertainty, and the decay of the family and of tribal and national organizations, tend to moral indifference, to lawlessness and to cynicism about the value of human life.

3. In many countries, the state is extending its control over every part of the life of the citizen. The increase of state planning, however necessary to provide security, cannot but threaten individual, and sometimes spiritual, liberty ; and men often seem ready to purchase security even by the surrender of freedom. The fulfilment of personality by participation in communal living, though it has its values, is not healthy if it is attended by the surrender of personal spiritual development.

4. New political structures have resulted in the breaking down of some ancient barriers and the restoration of some natural unities. But they have also brought divisions between races, and suspicion and hatred, where the well-being of men demands unity and co-operation.

5. In many parts of the world there is manifest an increase of racial tensions and hatreds. In part this is due to the resurgence of pride of nation, race and culture among peoples long kept in subjection. In part it is due to economic motives, the desire of some to maintain a superiority which they feel to be threatened, or the fear of exploitation. Anti-Semitism, though checked in its most violent forms, is still a factor to be reckoned with in many countries.

6. All these factors together have led to a widespread despair of the future of civilization. Some feel that western civilization as it has grown up since the Renaissance is so unsatisfactory a thing that it is not worth the effort to save it. Others feel that

disintegration has gone so far that recovery is impossible without the experience of a new Dark Age. In the minds of many there is a conviction that, with western civilization, the Church and the Christian Faith are also under condemnation, that they have failed to fulfil their promises, and that therefore no good thing can be expected from them in the future.

7. All these anxieties point inwards towards one most insistent anxiety. The hopes that, after the war, all nations would gather in concord for consultation and for mutual help have not been fulfilled. Before our eyes, the nations of the world seem to be forming themselves, not deliberately but by a tragic drift, into two hostile camps. Already there are those who speak of the third world war as inevitable. Those who have not given up hope live in desperate anxiety, as men living under the menacing approach of doom.

8. The war was fought against totalitarianism. But though it has eliminated one totalitarian system, it has left at least three in active operation. A totalitarian system is one which claims an absolute and unrestricted loyalty, regards difference of opinion as sedition, and refuses liberty of belief and practice to those who are not of one mind with itself. All the systems referred to here have religious, political and social aspects. It is not our concern to criticize other religions or to deny to those who sincerely profess them the liberty which we claim for ourselves. We are concerned about the threat to religious and personal liberty which seems to us to be developing in certain countries under the influence or control of militant Communism, resurgent Islam or political Roman Catholicism. Recent policies in Egypt tend to limit the spiritual liberty of the Christian minority. The political activity of Roman Catholicism in Spain, in Italy, in Latin America and in other countries seeks to deny to Protestants certain freedoms, such as the right to have their children educated in a way of which they approve, which are vital to the life of a civilized country. In spite of the m o d u s v i v e n d i

established between the church in Russia and the state, Communism, as we have had experience of it in many lands, denies the spiritual principles for which the Church of Jesus Christ stands, and where it is in power, constitutes a major threat to the existence and progress of the Church.

9. We have learned with profound disquiet of acts of violence, cruelty and terrorism which persist in some parts of the world. Such methods of the police state as arbitrary arrest and conviction without trial are still practised and strike at the very roots of justice and freedom. The bitter antagonisms which torment our world have their source in human pride, selfishness, intolerance and greed.

We do not believe that any of the difficulties and problems of the present situation can be met or solved solely by political action. Our trust is in God and in the power of God to uphold and guide His Church. But that Church cannot make its witness relevant to and effective in the life of men unless it takes account, soberly and without dismay, of the situation in which it finds itself and by which in any generation its task is defined.

III. The Given Word

In every time of crisis the Church is called by God to the two-fold task of revival and reformation. Revival is the rediscovery of that life, in the power of which alone a new situation can be faced. It must mean turning back to the old, since the Gospel of God does not change with every generation. Revival of the Church's life comes from the rediscovery of that which it had forgotten in the truth of God. It has always been connected with a return to the Bible and, within the Bible, to the Lord of all truth, Jesus Christ Himself.

The Biblical affirmation is that God reveals Himself not in ideas or in propositions, but in history, in events, in a person. "The Word became flesh and dwelt among us". The earliest confession of the Church was that Jesus Christ is Lord. This was the first proclamation, the essential Gospel. It is the essential Gospel of the Church to-day ;

it must be proclaimed until the kingdom of God comes with power.

The Gospel begins with the divine activity. It does not end there. What Christ made possible for men was a new type of life, in which the new relationship with God found its expression in new fellowship with men. The believer entered into the fellowship of the Holy Spirit, a new society, in which all things were ordered and controlled by love. It was in this transforming fellowship that he experienced the life of the age to come; all the commandments and ordinances of the Christian life were seen as applications to daily life of the one principle of love. In a world in which all social cohesion was breaking down, it was the experience of this true fellowship that gave the Church its power to win men and to give them victory over the world. Wherever the lordship of Christ is honestly accepted, the experience of fellowship follows, through the breaking down of even the most stubborn natural barriers and the reconciliation of the bitterest enmities. That fellowship still exists and is a vital part of what the Church has to offer to the world to-day. In this enlarged meeting of the International Missionary Council, we have had notable experience of the reality of it ; we have found it to be based on a regard for truth, which demands the honest facing of everything in ourselves and in others, and which, because it derives from the life of God Himself, has power to overcome every natural prejudice and source of division and to make men truly one in Christ.

The power of the Gospel is little felt unless it is proclaimed by life as well as by word. The Church is much more than a philanthropic society ; but from the earliest time it has been concerned about all the needs and sufferings of man. When true to itself, it shows the most tender concern for the feeble and neglected ; it is filled with a passion for social justice and for the righting of every wrong. The education of the young, the healing of the body, care for orphans and provision for the aged are integral and inseparable parts of the proclamation of the kingdom of God. When the action of the Church is inspired by the example of Christ and His indwelling power, men have to take notice of it, and it arouses either their devotion or their bitter opposition.

Mere preaching, without the quality of Christian living, is not evangelism in the sense in which the proclamation of the Gospel was understood by those to whom it was first committed.

But mere activity, without interpretation, is also defective as an expression of the Gospel. The medical missionary who heals in the name of Christ finds that his work is imperfect unless he is able to make clear to those who seek the gift of health in what Name the work is done, and why that Name has power to inspire men to sacrifical service of others. The Gospel must be made intelligible to the minds of men, as well as visible to their eyes and appealing to their feelings. It is never easy to make the Gospel intelligible. Christ Himself was often misunderstood. The experience brought by Christ into the life of men was so revolutionary, so far beyond the limits of what had been imagined by men before His time, that even with the help of the Old Testament the available vocabulary was found inadequate. Christians had to invent new terms with new significance. This problem of language persists. The richest language in the world is not an adequate vehicle for the conveyance of the message of Christ. But the problem of communication is not concerned with language only. There is a recalcitrance in the mind of man to accept the message of the Gospel, even when it is most clearly set forth ; he has an inveterate tendency to modify it, to make it a little more congenial to his own established ways of thought.

The mind of man is not empty. It is filled with ideas, thoughts and aspirations. Unless the Gospel can be seen as relevant to his condition, it will awaken no response. Unless it can be shown that men's problems have already been considered in the Christian revelation, and a better answer indicated than that which they have thought out for themselves, there will be little inducement to leave ancient ways of thought. Unless it can be made clear that what the Gospel offers to meet the highest and purest of all men's aspirations is far higher than the best that they can conceive - to put it in plain language, that the kingdom of God made real in Christ is far more satisfying than the kingdom of man devoutly believed in and proclaimed by the Communist -

there is no hope that the Gospel will verify itself as the power of God unto salvation in the present age. Hence the necessity of the third element in the proclamation of the Christian Gospel, theological interpretation. Of this we find great types in the New Testament ; the variety and boldness of these inspired interpretations is part of the richness of the original Christian heritage. That work continues to-day. The reasoned statement of the Christian case, presented theologically, but in its relevance to the situation of modern man, is one of the most effective evangelistic methods in our revolutionary world.

But it would be utterly wrong to suggest that the proclamation of the Gospel is primarily the work of theologians. It was not so in the earliest days. They who believed went everywhere preaching the Word. The evangelistic task of the Church is much too large and varied to be the prerogative of one order or one privileged class in the Church. No Christian group can be effective in evangelism until its ordinary lay members are set on fire with the conviction that on them is laid the task of making Christ known, and that, in the power of the Spirit, the task is one that they can fulfil. One of the chief tasks of the ordained minister is to train the faithful for the work of witness. It is for the layman to carry Christ out into the ordinary ways of life. A vivid experience of Christ, reliance on His promise and the self-emptying which desires only His glory are the qualities that make men fit to be evangelists. It is largely through the layman that the Church can enter into the life of the world and be identified with it, thus fulfilling its prophetic and priestly ministry as the Body of Christ. Churches which have developed lay evangelism are those which have not merely increased most rapidly in numbers, but those also which have developed most rapidly in self-government and self-support. Churches in which this activity of witness is defective or non-existent are self-condemned to stagnation and inner decay.

Much talk of evangelism and the planning of evangelistic campaigns brings with it the danger that men may come to rely on themselves and their own powers as the means by which the kingdom of God will come in. It is necessary that the Church should remind itself that it is the Word

of God which is quick and powerful, and that it is through the Holy Spirit alone that the Word becomes effective unto life. This truth works in both directions ; there is no human heart in which the Word can become effective unto life, except through the working of the Holy Spirit, the Life-giver ; there is no human heart so sealed and set against the Word that it cannot be penetrated and quickened by the Spirit. Sometimes there is in the Church the defeatist spirit which supposes that the Brahmin, the Moslem, the Communist cannot be converted. Our own fellowship gives the lie to any such idea. Where to faith, prayer and proclamation is added the power of the Spirit, no miracle is impossible.

The original Gospel is penetrated through and through by the supernatural. It is all an activity of God Himself, making Himself known in wondrous ways. Evangelism is wrongly thought of, if it is conceived in other than Gospel terms. The form of the miracle may have changed, the nature of the activity of God remains the same. The birth by which man enters into the kingdom of God and is made partaker of the powers of the age to come is always miraculous. The fact that men are still born again is evidence that the original Gospel is still valid to-day, and that Jesus Christ is the same yesterday, to-day and for ever.

IV. What Next ?

The experience of those who have taken part in the enlarged meeting of the International Missionary Council may be summarized in the words: "one world, one Christ". We have entered as never before into the reality and the meaning of the world-wide Church. It has been brought before us by the testimony of many voices. It has been seen by us against the background of a world torn and scarred by intolerable suffering and sorrow, a world at one only in its agonies and perplexities. And more than ever before, we have been convinced of the sufficiency of Christ. Evangelism means the proclamation of His Cross to a world which is baffled by the tragedy of apparently meaningless suffering ; it means the proclamation of His risen life

to a world which, athirst for life, seems to be sinking down into death without hope.

We have been burdened with the sense of two great needs - the desperate need of the world for Christ, and the unsatisfied yearning of Christ over the world. We are impelled to this task both by the authority and by the compassion of Christ. As Christians, we are pledged to the service of all those who are hungry or destitute or in need ; we are pledged to the support of every movement for the removal of injustice and oppression. But we do not conceive these things, good in themselves, to be the whole of evangelism, since we are convinced that the source of the world's sorrow is spiritual, and that its healing must be spiritual, through the entry of the risen Christ into every part of the life of the world.

The task of world evangelism starts to-day from the vantage ground of a Church which, as never before, is really world-wide. This universal fellowship is, in the oft-quoted words of William Temple, the great new fact of our era. It is working itself out to-day in a real partnership between older and younger churches. The sense both of a common faith in Christ, and of a common responsibility for an immense and unfinished task, have brought us out of the mists of tension and readjustment to a higher level, from which we have been able to see our world task in a new perspective.

The Gospel is to be preached to all men. Can it be so preached in our generation ? To preach to men is not the same as to convert them. God alone can command success, and it is always open to men to resist His will. Yet, when we consider the present extension of the Church, and the divine and human resources available, we dare to believe it possible that, before the present generation has passed away, the Gospel should be preached to almost all the inhabitants of the world in such a way as to make clear to them the issue of faith or disbelief in Jesus Christ. If this is possible, it is the task of the Church to see that it is done.

If the churches are to be found worthy of the call of Christ to them in our day, four things are needed :

1. United Action. - Corporate union cannot be the work of a year or two. But in facing a task too great for all the churches, we must learn new ways of working together. Wherever devotion to local or denominational loyalties stands in the way of response to the larger call of Christ, it must be transcended. Those who have abundance must be willing to make their wealth available for churches which are in need. Where the pooling of resources promises more rapid advance, tradition must not be allowed to stand in the way. Where new tasks are to be undertaken, churches must be willing to consult together and to take or share responsibility, as the will of God is revealed in answer to their faith and prayer.

2. Men and Women. - In the younger churches, literally tens of thousands of leaders are needed for countless tasks of which the following are among the most urgent :

to care for the churches which exist and to deepen their spiritual life ;

to carry the message of Christ farther than it has yet gone, to minister in the growing industrial areas, to build up anew on a Christian foundation the life of innumerable villages ;

to meet the intelligentsia on equal terms and enable them to see the relevance of the Gospel to their need ;

to confront the student world, Christian and non-Christian, with the Gospel.

From the older churches the younger churches are asking for literally thousands of men and women as missionary helpers :

to go into immense areas where the name of Christ has never been heard and where there is no hindrance to the preaching of the Gospel but the lack of a messenger ;

to take immediate advantage of opportunities in lands where it seems likely that the Gospel will not have free entry for more than another ten or fifteen years ;

to help in building up the Church in countries where thousands are

being gathered in every year ;

to share in the training of leaders, up to the highest level, for theological, educational, social, medical and pastoral work.

The younger churches ask for men and women of tried spiritual quality, and of the humility which rejoices to lead by serving. Within this general requirement, they can use well-trained missionaries of every type, and with the most varied qualifications.

3. Resources and Equipment. - There is no lack of wealth and resources in the world-wide Church. The trouble is that for the most part these are not mobilized for world-wide evangelization, and are not available in the areas of greatest need. Here it is not possible to do more than indicate a few of the most urgent priorities :

The Leadership of the Church

The recruitment and training of national leaders and missionaries must have a first claim upon available resources.

The Bible

The world shortage of Bibles and New Testaments is reckoned in many millions of copies. This shortage must be made up at the earliest possible date.

Literature

There is still a famine of books in hundreds of languages, both for the up-building of the Church and for evangelism. United world-wide planning, including the appointment of personnel and arrangements for printing and distribution, is many years overdue.

Modern Methods of Instruction and Evangelism

A beginning has been made in the use of radio, audiovisual aids, and other modern techniques ; but availability and use should be increased a hundredfold in the next ten years.

Christian Councils

In many areas, Christian effort is co-ordinated by National or Regional Christian Councils. The majority of these are hindered from more than limited usefulness by lack of staff and funds.

In other areas where the Church is growing rapidly, such councils do not exist. United planning and action will depend on the establishment of new councils and the strengthening of existing ones.

Increased Funds

No advance is possible anywhere without fuller consecration of the money of Christians to the work of God. In spite of widespread education in Christian stewardship, in most countries less than half the Christian constituency supports the work of the world-wide Church. The churches must wake up, and awaken their members to realize the demands which God is making on them through their membership in the one universal Church of Christ.

4. Total Commitment - World-wide evangelism will remain an unfulfilled ideal unless all churches in the world, younger and older alike, and all Christians who are members of them, take seriously the demand that Christ be Lord of all. The terror and the splendour of the present age call for nothing less than whole-hearted loyalty to God in Christ.

The first need is the renewal of the inner life of the Church by a return to the message of the Bible and to the Lord of the Bible. The local worshipping congregation must become again, as under the stress of war in some places it became, the place of divine encounter, the dwelling place of the Holy Spirit and the spearhead of evangelism.

The Church must revive its passionate concern for, and its leadership in, the true social revolution - the fight against ignorance, want, disease, oppression and sin.

The Christian home must become again the Church in miniature, the place in which all things are continuously ruled by the love of Christ, and in which children grow up naturally to the understanding of that love.

Education must be dominated again by the insight that Christ is the truth, and that in Him alone the separate subjects of study find their cohesion and their significance.

In the end, renewal comes down to the individual. Total evangelism demands the co-operation of every single Christian. Each one must bring his gift of service and all must be partners by prayer in the enterprise of the Church. The demand of the hour is that every Christian should face the challenge of Christ, should sanctify himself by the power of the Holy Spirit, should learn to live as a Christian in his own place and vocation and should witness boldly for Christ by both life and word, trusting the power of Christ to use him, and leaving the result of his work in the hands of God.

VII. AMSTERDAM

Prefatory Note:

The movement that led directly to the formation of the World Council of Churches began when the joint committee of "Life and Work" and "Faith and Order", acting on the mandate they had received from the Oxford and Edinburgh conferences of 1937, established the World Council of Churches "in process of formation". The Second World War forced a long delay in the convening of the first Assembly, and the Council remained "in process" for ten years.

When the First Assembly met in Amsterdam in the late summer of 1948, its work was divided into four sections, under the overall theme, "Man's Disorder and God's Design". One of these sections dealt with social questions, under the theme, "The Church and the Disorder of Society". Preparatory material for this section had been submitted in the form of a volume to which such men as Emil Brunner, Jacques Ellul, Reinhold Niebuhr, and J.H. Oldham contributed. The Report of the section, which is printed here, was received unanimously by the Assembly as a whole and commended to the churches for their serious consideration and appropriate action.

It ought to be noted that the concept of "The Responsible Society", which has played such an important part in recent and current ecumenical thinking on social questions, is formulated here for the first time in an ecumenical document.

The Report of Section III is here prefaced with an excerpt from the Message of the Assembly.

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THE MESSAGE OF THE FIRST ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES AMSTERDAM, 22 AUGUST - 4 SEPTEMBER 1948

(excerpt)

.....

Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbours. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty and race discrimination, to stand by the outcast, the prisoner and the

refugee. We have to make of the Church in every place a voice for those who have no voice, and a home where every man will be at home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions and in the home. We have to ask God to teach us together to say "No" and to say "Yes" in truth. "No", to all that flouts the love of Christ, to every system, every programme and every person that treats any man as though he were an irresponsible thing or a means of profit, to the defenders of injustice in the name of order, to those who sow the seeds of war or urge war as inevitable; "Yes", to all that conforms to the love of Christ, to all who seek for justice, to the peacemakers, to all who hope, fight and suffer for the cause of man, to all who - even without knowing it - look for new heavens and a new earth wherein dwelleth righteousness.

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REPORT OF SECTION III, THE CHURCH AND THE DISORDER OF SOCIETY

I The Disorder of Society

The world today is experiencing a social crisis of unparalleled proportions. The deepest root of that disorder is the refusal of men to see and admit that their responsibility to God stands over and above their loyalty to any earthly community and their obedience to any wordly power. Our modern society, in which religious tradition and family life have been weakened, and which is for the most part secular in its outlook underestimates both the depth of evil in human nature and the full height of freedom and dignity in the children of God.

The Christian Church approaches the disorder of our society with faith in the Lordship of Jesus Christ. In Him God has established His Kingdom and its gates stand open for all who will enter. Their lives belong to God with a certainty that no disorder of society can destroy, and on them is laid the duty to seek God's Kingdom and His righteousness.

In the light of that Kingdom, with its judgment and mercy, Christians are conscious of the sins which corrupt human communities and institutions in every age, but they are also assured of the final victory over all sin and death through Christ. It is He who has bidden us pray that God's Kingdom may come and that His will may be done on earth as it is in heaven; and our obedience to that command requires that we seek in every age to overcome the specific disorders which aggravate the perennial evil in human society, and that we search out the means of securing their elimination or control.

Men are often disillusioned by finding that changes of particular systems do not bring unqualified good, but fresh evils. New temptations to greed and power arise even in systems more just than those they have replaced because sin is ever present in the human heart. Many, therefore, lapse into apathy, irresponsibility and despair. The Christian faith leaves no room for such despair, being based on the fact that the Kingdom of God is firmly established in Christ and will come by God's act despite all human failure.

Two chief factors contribute to the crisis of our age. One of these is the vast concentrations of power - which are under capitalism mainly economic and under Communism both economic and political. In such conditions, social evil is manifest on the largest scale not only in the greed, pride and cruelty of persons and groups; but also in the momentum or inertia of huge organisations of men, which diminish their ability to act as moral and accountable beings. To find ways of realising personal responsibility for collective action in the large aggregations of power in modern society is a task which has not yet been undertaken seriously.

The second factor is that society, as a whole dominated as it is by technics, is likewise more controlled by a momentum of its own than in previous periods. While it enables men the better to use nature, it has the possibilities of destruction, both through war and through the undermining of the natural foundations of society in family, neighbourhood and craft. It has collected men into great industrial cities and has deprived many societies of those forms of association in which men can grow most fully as persons.

It has accentuated the tendency in men to waste God's gift to them in the soil and in other natural resources.

On the other hand, technical developments have relieved men and women of much drudgery and poverty, and are still capable of doing more. There is a limit to what they can do in this direction. Large parts of the world, however, are far from that limit. Justice demands that the inhabitants of Asia and Africa, for instance, should have benefits of more machine production. They may learn to avoid the mechanisation of life and the other dangers of an unbalanced economy which impair the social health of the older industrial peoples. Technical progress also provides channels of communication and interdependence which can be aids to fellowship, though closer contact may also produce friction.

There is no inescapable necessity for society to succumb to undirected developments of technology, and the Christian Church has an urgent responsibility to-day to help men to achieve fuller personal life within the technical society.

In doing so, the churches should not forget to what extent they themselves have contributed to the very evils which they are tempted to blame wholly on the secularisation of society. While they have raised up many Christians who have taken the lead in movements of reform, and while many of them have come to see in a fresh way the relevance of their faith to the problems of society, and the imperative obligations thus laid upon them, they share responsibility for the contemporary disorder. Our churches have often given religious sanction to the special privileges of dominant classes, races and political groups, and so they have been obstacles to changes necessary in the interests of social justice and political freedom. They have often concentrated on a purely spiritual or otherworldly or individualistic interpretation of their message and their responsibility. They have often failed to understand the forces which have shaped society around them, and so they have been unprepared to deal creatively with new problems as they have arisen in technical civilisation; they have often neglected the effects of industrialisation on agricultural communities.

II Economic and Political Organisation

In the industrial revolution economic activity was freed from previous social controls and outgrew its modest place in human life. It created the vast network of financial, commercial and industrial relations which we know as the capitalist order. In all parts of the world new controls have in various degrees been put upon the free play of economic forces, but there are economic necessities which no political system can afford to defy. In our days, for instance, the need for stability in the value of money, for creation of capital and for incentives in production, is inescapable and world-wide. Justice, however, demands that economic activities be subordinated to social ends. It is intolerable that vast millions of people be exposed to insecurity, hunger and frustration by periodic inflation or depression.

The Church cannot resolve the debate between those who feel that the primary solution is to socialise the means of production, and those who fear that such a course will merely lead to new and inordinate combinations of political and economic power, culminating finally in an omnicompetent State. In the light of the Christian understanding of man we must, however, say to the advocates of socialisation that the institution of property is not the root of the corruption of human nature. We must equally say to the defenders of existing property relations that ownership is not an unconditional right; it must, therefore, be preserved, curtailed or distributed in accordance with the requirements of justice.

On the one hand, we must vindicate the supremacy of persons over purely technical considerations by subordinating all economic processes and cherished rights to the needs of the community as a whole. On the other hand, we must preserve the possibility of a satisfying life for "little men in big societies". We must prevent abuse of authority and keep open as wide a sphere as possible in which men can have direct and responsible relations with each other as persons.

Coherent and purposeful ordering of society has now become a major necessity. Here governments have responsibilities which they must not shirk. But centres of initiative in economic life must be

so encouraged as to avoid placing too great a burden upon centralised judgment and decision. To achieve religious, cultural, economic, social and other ends it is of vital importance that society should have a rich variety of smaller forms of community, in local government, within industrial organisations, including trade unions, through the development of public corporations and through voluntary associations. By such means it is possible to prevent an undue centralisation of power in modern technically organised communities, and thus escape the perils of tyranny while avoiding the dangers of anarchy.

III The Responsible Society

Man is created and called to be a free being, responsible to God and his neighbour. Any tendencies in State and society depriving man of the possibility of acting responsibly are a denial of God's intention for man and His work of salvation. A responsible society is one where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it.

Men must never be made a mere means for political or economic ends. Man is not made for the State but the State for man. Man is not made for production, but production for man. For a society to be responsible under modern conditions it is required that the people have freedom to control, to criticise and to change their governments, that power be made responsible by law and tradition, and be distributed as widely as possible through the whole community. It is required that economic justice and provision of equality of opportunity be established for all the members of society.

We therefore condemn:

1. Any attempt to limit the freedom of the Church to witness to its Lord and His design for mankind and any attempt to impair the freedom of men to obey God and to act according to conscience, for those freedoms are implied in man's responsibility before God;

2. Any denial to man of an opportunity to participate in the shaping of society, for this is a duty implied in man's responsibility towards his neighbour;

3. Any attempt to prevent men from learning and spreading the truth.

IV Communism and Capitalism

Christians should ask why Communism in its modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world. They should recognise the hand of God in the revolt of multitudes against injustice that gives Communism much of its strength. They should seek to recapture for the Church the original Christian solidarity with the world's distressed people, not to curb their aspirations towards justice, but, on the contrary, to go beyond them and direct them towards the only road which does not lead to a blank wall, obedience to God's will and His justice. Christians should realise that for many, especially for many young men and women, Communism seems to stand for a vision of human equality and universal brotherhood for which they were prepared by Christian influences. Christians who are beneficiaries of capitalism should try to see the world as it appears to many who know themselves excluded from its privileges and who see in Communism a means of deliverance from poverty and insecurity. All should understand that the proclamation of racial equality by Communists and their support of the cause of colonial peoples makes a strong appeal to the populations of Asia and Africa and to racial minorities elsewhere. It is a great human tragedy that so much that is good in the motives and aspirations of many Communists and of those whose sympathies they win has been transformed into a force that engenders new forms of injustice and oppression, and that what is true in Communist criticism should be used to give convincing power to untrustworthy propaganda.

Christians should recognise with contrition that many churches are involved in the forms of economic injustice and racial discrimination which have created the conditions favourable to the growth of Communism, and that the atheism and the anti-religious teaching

of Communism are in part a reaction to the chequered record of a professedly Christian society. It is one of the most fateful facts in modern history that often the working classes, including tenant farmers, came to believe that the churches were against them or indifferent to their plight. Christians should realise that the Church has often failed to offer to its youth the appeal that can evoke a disciplined, purposeful and sacrificial response, and that in this respect Communism has for many filled a moral and psychological vacuum.

The points of conflict between Christianity and the atheistic Marxian Communism of our day are as follows: (1) the Communist promise of what amounts to a complete redemption of man in history; (2) the belief that a particular class by virtue of its rôle as the bearer of a new order is free from the sins and ambiguities that Christians believe to be characteristic of all human existence; (3) the materialistic and deterministic teachings, however they may be qualified, that are incompatible with belief in God and with the Christian view of man as a person, made in God's image and responsible to Him; (4) the ruthless methods of Communists in dealing with their opponents; (5) the demand of the party on its members for an exclusive and unqualified loyalty which belongs only to God, and the coercive policies of Communist dictatorship in controlling every aspect of life.

The Church should seek to resist the extension of any system that not only includes oppressive elements but fails to provide any means by which the victims of oppression may criticise or act to correct it. It is a part of the mission of the Church to raise its voice of protest wherever men are the victims of terror, wherever they are denied such fundamental human rights as the right to be secure against arbitrary arrest, and wherever governments use torture and cruel punishments to intimidate the consciences of men.

The Church should make clear that there are conflicts between Christianity and capitalism. The developments of capitalism vary from country to country and often the exploitation of the workers that was characteristic of early capitalism has been corrected in

considerable measure by the influence of trade unions, social legislation and responsible management. But (1) capitalism tends to subordinate what should be the primary task of any economy - the meeting of human needs - to the economic advantages of those who have most power over its institutions. (2) It tends to produce serious inequalities. (3) It has developed a practical form of materialism in western nations in spite of their Christian background, for it has placed the greatest emphasis upon success in making money. (4) It has also kept the people of capitalist countries subject to a kind of fate which has taken the form of such social catastrophes as mass unemployment.

The Christian churches should reject the ideologies of both Communism and laissez-faire capitalism, and should seek to draw men away from the false assumption that these extremes are the only alternatives. Each has made promises which it could not redeem. Communist ideology puts the emphasis upon economic justice, and promises that freedom will come automatically after the completion of the revolution. Capitalism puts the emphasis upon freedom, and promises that justice will follow as a by-product of free enterprise; that, too, is an ideology which has been proved false. It is the responsibility of Christians to seek new, creative solutions which never allow either justice or freedom to destroy the other.

V The Social Function of the Church

The greatest contribution that the Church can make to the renewal of society is for it to be renewed in its own life in faith and obedience to its Lord. Such inner renewal includes a clearer grasp of the meaning of the Gospel for the whole life of men. This renewal must take place both in the larger units of the Church and in the local congregations. The influence of worshipping congregations upon the problems of society is very great when those congregations include people from many social groups. If the Church can overcome the national and social barriers which now divide it, it can help society to overcome those barriers.

This is especially clear in the case of racial distinction. It is here that the Church has failed most lamentably, where it has reflected and then by its example sanctified the racial prejudice that is rampant in the world. And yet it is here that to-day its guidance concerning what God wills for it is especially clear. It knows that it must call society away from prejudice based upon race or colour and from the practices of discrimination and segregation as denials of justice and human dignity, but it cannot say a convincing word to society unless it takes steps to eliminate these practices from the Christian community, because they contradict all that it believes about God's love for all His children.

There are occasions on which the churches, through their councils or through such persons as they may commission to speak on their behalf, should declare directly what they see to be the will of God for the public decisions of the hour. Such guidance will often take the form of warnings against concrete forms of injustice or oppression or social idolatry. They should also point to the main objectives towards which a particular society should move.

One problem is raised by the existence in several countries of Christian political parties. The Church as such should not be identified with any political party, and it must not act as though it were itself a political party. In general, the formation of such parties is hazardous because they easily confuse Christianity with the inherent compromises of politics. They may cut Christians off from the other parties which need the leaven of Christianity, and they may consolidate all who do not share the political principles of the Christian party not only against that party, but against Christianity itself. Nevertheless, it may still be desirable in some situations for Christians to organise themselves into a political party for specific objectives, so long as they do not claim that it is the only possible expression of Christian loyalty in the situation.

But the social influence of the Church must come primarily from its influence upon its members through constant teaching and preaching of Christian truth in ways that illuminate the historical conditions in which men live and the problems which they face.

The Church can be most effective in society as it inspires its members to ask in a new way what their Christian responsibility is whenever they vote or discharge the duties of public office, whenever they influence public opinion, whenever they make decisions as employers or as workers or in any other vocation to which they may be called. One of the most creative developments in the contemporary Church is the practice of groups of Christians facing much the same problems in their occupations to pray and take counsel together in order to find out what they should do as Christians.

In discussing the social function of the Church, Christians should always remember the great variety of situations in which the Church lives. Nations in which professing Christians are in the majority, nations in which the Church represents only a few per cent. of the population, nations in which the Church lives under a hostile and oppressive Government offer very different problems for the Church. It is one of the contributions of the ecumenical experience of recent years that churches under these contrasting conditions have come not only to appreciate one another's practices, but to learn from one another's failures and achievements and sufferings.

VI Conclusion

There is a great discrepancy between all that has been said here and the possibility of action in many parts of the world. Obedience to God will be possible under all external circumstances, and no one need despair when conditions restrict greatly the area of responsible action. The responsible society of which we have spoken represents, however, the goal for which the churches in all lands must work, to the glory of the one God and Father of all, and looking for the day of God and a new earth, wherein dwelleth righteousness.

VIII. BANGKOK

Prefatory Note :

The Eastern Asia Christian Conference which was convened at Bangkok in December 1949 was in several respects an important pioneering venture. It was in the first place the first regional study conference of its kind to be held in Asia and to be expressly concerned with the problems of the Christian witness in Asia. Secondly, it was a concrete manifestation of the fraternal relationship between the World Council of Churches and the International Missionary Council ; for the conference was sponsored jointly by these two bodies, and was composed of representatives both of the National Christian Councils of Eastern Asia and of the member churches of the World Council of Churches in that region.

The statement printed here is one of three in which the official findings of the conference were stated. It should be pointed out that since this document is simply the report of a study conference, it has no official status as a pronouncement of either of the sponsoring bodies ; nevertheless, as a product of the joint thinking of a number of leading East Asian Christians, it is an important document in the development of the Churches' thinking, particularly as background for the issues with which the Churches, and particularly those in East Asia, will be concerned at Evanston.

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FINDINGS OF THE EASTERN ASIA CHRISTIAN CONFERENCE, BANGKOK, 3 - 11 DECEMBER 1949: THE CHURCH IN SOCIAL AND POLITICAL LIFE

The Gospel proclaims that God's sovereignty includes all realms of life. Christ sitting at the right hand of God reigns, and the Church owes it to the world to remind it constantly that it lives under his judgment and grace. It is not the challenge of any ideology but the knowledge of the love of God in Christ for man that is the basis of the Church's social and political concern. In East Asia, the majority of people both in the rural and urban areas live in conditions of abject poverty and under oppressive systems that cramp their personality ; and it is the will of God that the Church should witness to his redeeming love through an active concern for human freedom and justice.

The churches are called to be penitent for their sin of disobedience in this matter, before they can be renewed by God and be made channels of God's concern for man in society. This spiritual renewal will manifest itself in a transformation of the social life of the Church itself.

The struggle for and the attainment of political freedom has awakened the hitherto submerged peoples of East Asia to a new sense of dignity and historical mission. Those are basic elements in the revolutionary ferment which are at work in the contemporary revolts and power-conflicts in Asia. Ideologies have arisen to interpret this revolution to the common man and to lead him in his search for his destiny. Ideological conflicts are becoming increasingly integral to the political and social life of East Asia. The victory of Communist leadership in China has created an essentially new situation there and at the same time made the tensions more acute in other Asian lands.

The churches dare not assume a purely passive, indifferent or neutral attitude towards the crucial political and social issues of the times. It is, of course, not the task of the Church, as such, to enter into the arena of party-politics or to pronounce judgment on the technical aspects of government and society. However, it is the responsibility of the Church to rediscover and proclaim both to its own members as well as to those outside the basic truths declared in the Bible concerning the life of men in society and in the state, which no individual or government can disregard with impunity.

In this creative stage of Asian life, with its possibilities for good and evil, with its discovery of the worth of the human person but also with its tendencies towards nihilism and totalitarianism, the peoples of Asia, and particularly the younger generation, need the prophetic warning which only the Church can give about the foundations of human dignity and the common life. No fear of "politics", no fear of the consequences can excuse silence in such a decisive moment. The watchman who sees danger must blow his trumpet in the name of the Lord to warn the people.

Moral advice and the proclamation of moral ideas are insufficient. Only that which transcends morals, namely, the knowledge of the ultimate accountability of man and society to God and of the grace of God by which men, being forgiven, forgive one another, can be the foundation of personal responsibility and responsible society. The lack of the knowledge of God as the Judge of history is at the root of all tendencies towards nihilism and totalitarianism, in Asia and elsewhere. The proclamation of the Word of God, with a profound sense of its relevance to the ideological and political conflicts of the Orient, is therefore the central task of the Church in Asia.

In the final analysis, the prophetic ministry of the Church in the social and political order depends on the Church being truly a community of persons rooted in the Word of God, that is, worshipping congregations in which human worth and mutual responsibility are acknowledged and realized, and from which love goes out in work of service to the neighborhood. A true Christian congregation is the most effective prophetic witness to the divine righteousness in society, and the only answer to the challenge of political ideologies that view man solely in terms of his social and political functions. The Christian congregation has revolutionary significance in the East Asia political situation.

In considering communism, the Christian must distinguish between the social revolution which seeks justice and the totalitarian ideology which interprets and perverts it. The Christian Church must welcome the demand of the peoples for a fuller participation in the life of society at the level where power is exercised, since this is an expression of human dignity ; and the rise of communism is a judgment on the churches for their failure to do so. Nevertheless the struggle for justice frustates itself if the evil forces inherent in any human situation are not held in check. Because communism lacks a conception of the independence of moral reality over against power, it denies the supremacy of the moral law over power-politics and hence in the long run defeats the very purpose of the social revolution. This ideological error in communism, which turns a social revolution for justice into a

new oppression, arises out of the self-righteousness of its militant atheism ; and at this point the conflict between Christianity and communism is fundamental.

The political situation vis-à-vis communism varies widely in different countries. The revolution in China, though led by Communists, may not yet have manifested fully the evil consequences of the moral relativism integral to communism ; and the churches' witness in China may be specifically to seek to provide a moral and religious foundation for the new sense of social freedom and economic justice among the people. In those countries where the possibility exists of transforming the social order democratically so that the means employed may not destroy the ends of justice, a true social democracy may be the answer to communism. We must recognize at this point, however, that democratic institutions and values divorced from their original Christian motive exist in a moral and religious vacuum and tend to break down. The Christian has the task of redefining and reinforcing these institutions and values in the light of the Christian faith, supplying a moral dynamic which they lack today. The fundamental rights of the human person cannot endure except as they are acknowledged as derived from man's relation to God in Christ. The Christian truth alone can judge and save democracy from breaking down in the face of the forces of totalitarianism of the left and the right, and make it truly social.

A duty rests upon the churches in East Asia to help through literature and other means both those within their fold and outside, especially youth, to understand the true nature of the social crisis in which they are, and the positive way to accept its challenge in the historical situation in which they are placed. The churches should take the initiative in bridging the gap between the Church and organized labor in town and village ; and there is a whole problem of communication in this connection to which the churches should address themselves through evangelists who identify themselves in a costly way with the day-to-day struggle of labor and peasant for justice.

The most fundamental freedom is religious freedom. Nations are not truly free unless they recognize that each citizen has the

right to decide for himself what religion he will profess, and that each religion has the right to proclaim its convictions without interference. We are glad to find that in most Asian lands these truths have been stated in the national constitutions. We hope that the religious liberty clause of the United Nations Charter of Human Rights will be increasingly acknowledged as the standard of action in this field, and urge that the churches endeavor to ensure that the Covenant of Human Rights, now being discussed in the United Nations Assembly, shall be ratified by their respective governments.

But we also are aware that the official acceptance of these principles often goes together with theories and policies which are in fact a denial of religious freedom. We hear of legislation which makes Christian evangelism virtually impossible in certain areas. We hear of discrimination against Christians and of material advantages being offered them if they will adopt the dominant religion of the country. We also are concerned about the trend in certain nations for the state to assume responsibility for the organization of the religious life, which is the province of religious communities and not of the state.

The Christian churches and national Christian councils must take an energetic stand against all these infringements of religious freedom and assist in educating the adherents of all religions towards a fuller understanding of the nature of religious liberty. Ignorance among the members of the churches of the issues involved seriously affects the cause of religious liberty. The repudiation of religious liberty by certain churches gravely weakens the Christian effort to defend the victims of religious oppression. The Christian Church cannot accept anything less than the freedom which allows it to be what it is, namely, the body through which the Lord Jesus Christ continually calls men and women from all nations, races and religions into communion with himself. The Church dare not become a static minority ; it must ever remain an ever-expanding, dynamic, free and open society.

Finally, it is necessary to remind ourselves that the Christian hope rests not on the historical situation in which we

find ourselves but on God's revelation of the meaning and the end of history in the life, death and resurrection of Christ. While therefore it is the Christian responsibility to work for or defend a political and social order, informed by the Christian understanding of man and his destiny, as a sign and witness to the Christian hope, nevertheless the breakdown of political hopes does not destroy the freedom of the Christian man and the Christian Church.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." (I Peter 1:3,4)

IX. LUCKNOW

Prefatory Note :

A second conference of particular importance for the Christians of East Asia was that held in Lucknow in December 1952. Sponsored by the Study Department of the World Council of Churches, it was intended particularly to offer an opportunity for Asian Christian leaders to examine some of the major issues to come before the Evanston Assembly, especially in their relation to the East Asia situation.

The conference was enriched by the presence of a number of the members of the Central Committee of the World Council, whose meeting (the first to be held on Asian soil) followed immediately upon the study conference. The study conference itself enabled the participants to examine in particular detail the issues of Mission and Unity, the Responsible Society, and the problems of racial, class, and caste tensions. There was also discussion of the ways and means for providing fuller participation in Asia in the study programme of the World Council. The full report of the discussions of the conference, including the addresses and preliminary papers, has been published in a volume entitled Christ - the Hope of Asia.

The conference was especially fruitful in its discussions of social questions. The document which follows is the report of the discussion of the group which dealt with these questions. It reflects "the general concensus of opinion in the Group but is not to be regarded as a statement unanimously accepted throughout." The report was received by the conference as a whole.

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THE ECUMENICAL STUDY CONFERENCE FOR EAST ASIA,

LUCKNOW, 27-30 DECEMBER 1952

FINDINGS OF SECTION II : THE RESPONSIBLE SOCIETY IN EAST ASIA IN LIGHT OF THE WORLD SITUATION

A social revolution is taking place in East Asia. This involves fundamental changes in the structure and conception of every aspect of social life. What is our responsibility as Christians in this situation ?

We are concerned with social justice, that is to say with the development of social conditions in which human dignity and freedom can find their expression as befits the nature and destiny of man as a child of God. Communism has awakened and challenged our conscience to see the need for action. It is not, however, primarily the fear of Communism but our concern for our brother for whom Christ died, that should impel us to fulfil our social obligations. But a positive programme for social justice will help to meet the challenge of Communism.

There are certain key problems which must be faced in the countries of East Asia in order to promote a responsible order of society and to free men from the dehumanising effects of oppressive economic and social institutions.

I. Land Reform

In many countries of East Asia and particularly India this is a key problem. Land reform is needed to get rid of the old feudal land-holding relationships and improve the conditions of those who cultivate the soil and to give justice to the land-hungry peasant. Today over-population, lack of opportunities for industrial employment and migration have made the condition of the tenant worse than ever. Frequent famine is the result.

But land reform means not only the abolition of old privileges and out-dated patterns of land tenure ; it also means the creation of social and legal conditions which will make it possible for a new and more just system of land development and community life to succeed. We are in general agreement that the following are some of the principles which are important in seeking a solution both to the problems of land tenure and rural development :

A. LAND TENURE

(1) Abolition of the old feudal landlord system is necessary. There is in most cases no moral justification for compensation

of the landlord, by the state or the cultivator. Justice for the peasant requires that he should not be burdened with new indebtedness due to compensation. *)

(2) Ownership by cultivators of farms in appropriate subsistence size is the goal.

(3) Freedom from the money lender through making credit available to the peasant on cheap terms.

(4) Utilization without delay of unutilized land.

(5) Provision of land for landless peasants and settlement of the homeless.

B. RURAL DEVELOPMENT MEASURES

In order to realize the goals of a new society based on a new land system, a balanced programme of agriculture, rural industry, social education and cooperatives must be carried through. The use of pilot projects both by secular and Christian agencies has helped in the past and this programme needs to be greatly expanded in the future.

II. Planning for Production and Raising of the Standard of Living

Related closely to the problem of land are the questions of over-population and industrialisation. Today a majority of the people in East Asia live by land and this pressure needs to be reduced by a planned programme of industrialisation if there is to be a balanced development between agriculture and industry, and to improve the standards of living. The countries of East Asia are committed to the idea of the social planning state as a matter of fundamental social justice and concern for human welfare. It is one of the conditions of economic development in East Asia that basic and certain

*) This does not mean a general endorsement of expropriation of property but relates solely to the specific situation here encountered.

key industries must be nationalised, and at the same time due place must be given to private enterprise in the development of both large scale and small scale industries. In the present situation of East Asia however, it is the state which can take the initiative and encourage saving and investment by the people. There are resources of capital within the countries which need to be fully tapped by due measures for investment in new industries.

However, the achievement of industrial development on an adequate scale is only possible with technical assistance and economic aid from abroad. This means a vast expansion of this type of assistance. There are problems associated with foreign economic assistance which must be frankly and squarely faced :

(1) In the first place people in industrial countries must realise that their economic assistance to the underdeveloped countries on an adequate scale is a matter of social justice, i.e. arising out of a concern for man in his need wherever he lives and as a response to human solidarity. Moreover, there is the practical consideration that such assistance provides the only effective means of increasing the standard of living and thus answers the challenge of Communism. It is essential therefore that this aid should come with no political strings attached and with sensitivity to the economic and social goals of Asian peoples.

(2) There are many industries where private investment is desirable and is greatly needed. In order to encourage the flow of foreign private capital it will be necessary for the governments of East Asia to agree on a principle of proper compensation in case of nationalization.

Note:

The group recognized the importance of the problem of overpopulation in East Asia. For lack of time it was impossible to go into the many complex aspects of this issue. In promoting the idea of the "responsible society" in East Asia, the Church should be vitally

concerned to indicate a Christian approach in this matter. Family planning and birth control, redistribution of population nationally and internationally and other means of dealing with the overpopulation problem raise profound political, social and ethical issues which need to be courageously and thoughtfully examined and lines of guidance given. Precisely because this involves the spiritual and material welfare of the family this question is of vital importance to the Church. The Study Conference felt that this subject is an appropriate one for ecumenical study and action.

III. The Effects of the World Situation on Social and Economic Reconstruction

The present world struggle with its hot and cold wars militates against progress in social reconstruction. We cite the following as evidences of this in East Asia :

(1) When American foreign policy is determined primarily by the criterion of anti-Communism it generally strengthens conservative and reactionary political groups in the East Asian scene and tends to weaken the forces of healthy social reform. This line is bound to be self-defeating because in the final analysis social and spiritual health is the best answer to Communism.

(2) Large scale rearmament reduces the capacity of the more developed countries to help the underdeveloped economies of East Asia. At the same time world tensions force the countries of East Asia to spend a disproportionate amount of their budget for defense and thus reduces the resources available for social development.

(3) The relatively large emphasis upon military power to defeat Communism, which is one of the important results of increasing international tension, involves in itself a threat to movements of national freedom and social justice. Military power has

value mainly as a means of giving nations time to achieve positive democratic and responsible social change. This, however, tends to be overlooked in the increasing tensions of the world situation.

These considerations necessarily condition the attitude of Asian peoples to big power politics, their approach to the United Nations and to the efforts for peace. The absolute social necessity to reduce world tension to the minimum and to do everything possible to maintain even an unstable peace has led the Asian nations to adopt a more or less neutral or independent position regarding big power politics.

In order to provide an international basis for bringing into being the welfare state in East Asia, the idea of the Third Force has popular appeal. The British Commonwealth, the movement for European unity, and the Asian-Arab community of interest seem to provide a practical basis for the rise of a third force. But this is not yet a political fact because only through the economic and military assistance of America can the countries which desire to form themselves into a third force develop that degree of economic and political power which makes the third-force strategy possible. Moreover, while there is justification for an area of moral independence and judgment on concrete issues which might become a force for peace, this must not be conceived in such a rigid structural way as to be unrelated to the democratic forces in a country like the U.S. Even though the third force is not a political reality in the present situation, it is a spiritual reality throughout the world wherever the Church is providing its members with the basis for spiritual freedom against ideological politics and for making prophetic judgments on national and international issues. That is to say, that Christians have in the Church a basis for making decisions on any issue in terms of principle without antecedent commitment to either party in the conflict.

Regarding the specific question of conflict in Korea, the necessity for continuing to seek a negotiated peace and to contain the

conflict needs to be stressed. Regarding the situation in Indo-China and Malaya and without going into every aspect of the situation the following points should be kept in mind by Christians in East Asia in the judgments they make :

(1) As members of countries which have struggled for freedom and self-determination the Christians in East Asia are bound to support the genuine movement of national freedom and social justice. Therefore, it is necessary to demand that the colonial powers recognise unequivocally the right of these nations to self-determination and to set up machinery for the transfer of power satisfactory to the democratic conscience of Asian peoples and within the structure of international law.

(2) There is an obligation for the colonial powers to see that national liberation is achieved in a democratic framework without the movement falling into the hands of Communism ; at the same time, it is possible that the necessity of military action might have arisen at least in part because legitimate aspirations of the people were not recognized in time by the colonial powers, thus driving the nationalists into the Communist fold.

(3) The peril of the present military situations in Malaya and Indo-China is that on the one hand defense against Communism might become a means of suppressing the movement of national liberation and social justice in the country, and on the other hand the national liberation movements are in danger of being exploited by world Communism and abusive tyrannies. However, in any final appraisal it is necessary to make an assessment as to how far this peril has been overcome in these situations by a conscious attempt to meet legitimate national and social aspirations and thus secure the cooperation of progressive-minded people in the military action.

In view of these considerations any judgment of the situation must be made in the light of the national and international implications of the policy advocated.

The India-Pakistan tensions are sapping the moral and material resources of both countries and adversely affect social politics. Christians have the obligation to give a proper perspective and guiding lines in facing these problems and easing the tensions.

IV. The Role of the Church in Political and Social Action

The Amsterdam Assembly used the term "responsible society" to denote an alternative for Christians to laissez-faire capitalism and totalitarian Communism. It was defined as a society "where freedom is the freedom of men who acknowledge responsibility to justice and public order and where those who hold political authority or economic power are responsible for its exercise to God and to the people whose welfare is affected by it". For us as Christians in East Asia a society is not responsible, when -

(1) human rights and freedoms are not effectively promoted for all,
(2) social change and reform are promoted without respect for the integrity of the human person,
(3) its people do not possess full political sover eignty over their own affairs.
(4) men are discouraged or deterred by official action from freely accepting faith in Christ.

For us as Christians in East Asia a society is responsible where -

(1) social justice is actively promoted,
(2) full development of natural resources is pursued,
(3) the fullest share possible of the national wealth is guaranteed to all,
(4) human rights and freedoms are effectively guaranteed,
(5) the people have full sovereignty for their own affairs,
(6) the principles of social and political life are in accordance with the concept of man as a person called to responsible existence in community.

We have defined some of the economic and social policies in such a society in relation to the concrete social issues of the countries of East Asia today. What is the role of the Church in realizing this goal?

A. THE POLITICAL TASK

Christians must be prepared to recognize that the changes in the structure of society can be effected mainly through political action. Therefore they must be prepared to accept the necessity of political action as a means of promoting social justice. Christians must do everything possible to construct worthy instruments for responsible political action in order to realize the goal of the responsible society. This will mean in some cases the creation of healthy secular political movements ; however, under no circumstances should Christians organise themselves into religious political parties. In other cases the task is of judging and redeeming movements which are already working for social justice within a democratic framework, by helping to give them necessary moral and spiritual dynamic. In all cases the political movements will have to be redeemed both of their idolatrous and of their utopian pretensions in order to be of true service to man in the social and political order. It is only as Christians are able to enter into the field of collective political and social action that the Church will be able to exercise its prophetic ministry. There is need for the churches in East Asia to develop a social doctrine which will provide right criteria for making political judgment and decision in the East Asian situation, on the basis of the Christian faith. Youth especially needs this guidance.

B. THE CHURCH IN ASIAN SOCIETY

At the different levels of the Church's life, in the local parish, in the national and international sphere of the Church's life, there is need to develop techniques and programmes of social service and action which will make a contribution towards humanizing the social and technical revolution which is taking place in all the social groups. This requires rethinking of the nature and structure of the Church's life in a changing society. The Church's aim should be to build up cells of true community-living as a means of humanizing

the impersonal relationships of modern large societies. This is necessary to keep the social revolution a servant of social justice. In this respect the local congregation of the Church has a special revolutionary significance in East Asia .

In the collapse and disintegration of the cultural patterns of the countries of East Asia the Christian Church has a task to provide a principle of redefinition which makes possible the reintegration and development of a cultural basis conducive to responsible living. In this connection the Christian understanding of man has great relevance to East Asia. The religious vacuum which drives men to totalitarianism can be truly filled only by a faith in Christ as the Hope of the World.

If the Church is to fulfil its function in society as here set forth it must repent and be transformed in its inner life according to the Word of God.

Recommendations

Our discussions have been very incomplete in many respects and therefore the five problems dealt with above - land, population, industrial development, effects of international relations, and the Church's role in Asian society - have to be studied with greater thoroughness. We recommend that ecumenical groups in Asia be urged to take up these subjects for further study with the assistance of laymen who are active in social, economic or political affairs. The participation of the churches in the study programme will contribute greatly to their preparation for the next Assembly at Evanston (USA) in 1954. We hope that this document will be used by the churches in the ongoing study programme. We also urge that this document be used by ecumenical study groups in churches outside Asia because of its implications for their life and work.

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X. THE WORLD COUNCIL SINCE AMSTERDAM

Prefatory Note :

Our final section offers three brief pronouncements of the Central and Executive Committees of the World Council of Churches which have been issued since the Amsterdam Assembly and which touch especially on the witness of the Churches in the social order. These documents help to show how the responsible bodies of the World Council have spoken on certain urgent social issues which have come to their attention since the last official ecumenical conference ; these papers are expressions of pressing concerns and convictions, and illustrate the way in which the ecumenical movement has taken its position within the context of principles developed by its study conferences and assemblies.

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CENTRAL COMMITTEE OF THE WORLD COUNCIL OF CHURCHES
CHICHESTER, 9-15 JULY 1949
STATEMENT ON TOTALITARIANISM

The Central Committee of the World Council of Churches, meeting at Chichester, is deeply disturbed by the increasing hindrances which many of its member Churches encounter in giving their witness to Jesus Christ. Revolutionary movements are on foot and their end no man can foresee. The Churches themselves must bear no small part of the blame for the resentments among the underprivileged masses of the world, since their own efforts to realise the brotherhood of man have been so weak. But justice in human society is not to be won by totalitarian methods. The totalitarian doctrine is a false doctrine. It teaches that in order to gain a social or political end everything is permitted. It maintains the complete self-sufficiency of man. It sets political power in the place of God. It denies the existence of absolute moral standards. It moulds the minds of the young in a pattern opposed to the message of the Gospel. It sanctions the use of all manner of means to overthrow all other views and ways of life.

We call statesmen and all men who in every nation seek social justice to consider this truth : a peaceful and stable order can only be built upon foundations of righteousness, of right relations between man and God and between man and man. Only the recognition that man has ends and loyalties beyond the State will ensure true justice to the human person. Religious freedom is the condition and guardian of all true freedom. We declare the duty and the right of the Church to preach the Word of God and to proclaim the will of God. We appeal to the Churches to interpret and apply God's will to all realms of life. We warn the Churches in all lands against the danger of being exploited for worldly ends. In the countries where the State is antagonistic to the Christian religion or indeed wherever full religious freedom is denied, we ask all Christians to remember that the liberty which they receive from their Lord cannot be taken away by the violence or threat of any worldly power, or destroyed by suffering. Therefore we urge the Churches to bear clear corporate witness to the truth in Christ and their ministers to continue to preach the whole Gospel. We urge all Christians to stand firm in their faith, to uphold Christian principles in practical life and to secure Christian teaching for their children.

All who bear the Christian name must be true to the living God. God calls us all to pray earnestly for one another and to be faithful at all seasons in our personal witness. In loyalty to the word that sounded forth from Amsterdam we shall "stay together", in the certain knowledge that Jesus Christ is Lord. "Stand fast therefore in the liberty wherewith Christ has made you free".

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EXECUTIVE COMMITTEE OF THE WORLD COUNCIL OF CHURCHES

BIEVRES, 30 JANUARY - 1 FEBRUARY 1951

LETTER TO THE MEMBER CHURCHES

The Executive Committee of the World Council of Churches meeting at Bièvres, January 30 - February 1, gave much thought to the grave situation caused by the international crisis. In considering the many problems raised they had the advantage of help of churchmen from different parts of the world, not belonging to the Committee who had beeen invited to take part in a preliminary consultation. Amongst those to whom invitations had been extended were two churchmen from Eastern Europe, but to our regret they were not able to attend.

The Executive Committee gave consideration to a variety of problems which came up in the course of the discussion. And they decided to communicate the general result to the member Churches in the form of a letter, which we now offer as a guide to reflection with suggestions for action.

Throughout our discussions we felt keenly our limitations as representatives of the Churches of certain countries only. We did try constantly to bear in mind the Christian testimony of our absent brethren and their problems, so far as we are informed of them. But we have had to work within our limitations. This letter is ours and this fact should be remembered in reading it. It is not for us to judge others in the Church but for each to pray for all.

In our conversations we kept in mind that the chief task of the World Council of Churches is to maintain and develop the fellowship between the Christian Churches. But we recognise that the World Council has also the important task of giving concrete witness to the Lordship of Christ and to the implications of His Lordship for national and international life. We were all the time conscious

of these two obligations which, things being as they are, often enter into conflict. In all that follows we ask you to remember that we ourselves have at least tried our best to keep them fully in our minds.

We talked much about the critical points of the international situation. It has greatly changed since the Central Committee met at Toronto. The effort of the United Nations to contain and resolve the conflict in Korea has thus far proved unsuccessful. Our vice-chairman who had just visited Korea told us of the terrible sufferings of the Korean people which continue unabated. Need we speak of our real grief that no effective solution has been found and need we say that we are thankful that, through the United Nations, the lines of negotiations have been kept open and that it continues to seek an honorable and generally acceptable reconciliation ?

But - and this is what brought a note of profound alarm into our meeting - the international situation has seriously deteriorated and mankind has been brought once more to the brink of a world war. Programmes of rearmament have rapidly increased and the world is still more vividly divided into two armed camps.

There is something underlying the explosive character of the world scene which constantly exercised our minds. It is the vast upsurge of peoples of every race, nation and creed. Some countries have been the scene of far-reaching social reform. Over 700 million people formerly dependent, have recently attained independence. Other peoples are still seeking independence. At the same time the widespread and rightful demand for equality of personal status and for release from poverty and economic oppression remains unmet. Little wonder that the offer of civil rights and freedoms loses its appeal when people are wholly obsessed by the daily struggle against hunger and want.

Everywhere the victim is <u>man</u>. Often he is treated as no better than an object, or at best a tool, rather than as a responsible

person. He hears much about peace, but for the sake of peace, he is told either to hate or to rearm. He hears much about freedom, but in the name of freedom, he is in fact deprived of liberty sometimes even from his childhood. He hears much about human rights, but he lives in a world of exploitation, deportations, concentration camps, arbitrary barriers and total war. To bring the comfort and strength of the Gospel to confused and threatened man, whatever his station in life, is the great task of the Church. Only thus can he find joy to live and to love, and learn anew the meaning of hope and peace. Whatever danger he may face, he will be sustained by the full assurance of the sovereignty of God and of man's worth in God's sight.

We believe that in these truths - truths which stand for ever in the Church East and West - are the source and impulse of our endeavour. In the light of them we tried to face baffling and almost intractable problems. Uppermost in our minds were those of the totalitarian doctrine of man in society, the menace to peace, and the denial of social justice. We want to say a few words on each of them.

At Chichester in 1949 the Central Committee spoke of the totalitarian doctrine. "The totalitarian doctrine", it said, "is a false doctrine". It destroys human integrity and uses the means of slavery in the name of justice. In this respect there is a fundamental conflict between Christian conviction and totalitarian ideology. These are hard words. But a system based on a false doctrine cannot be overcome by force alone and every effort must be made to meet the basic challenge of totalitarian Communism by means other than war.

This brings us to the difficult question of arms and of rearmament. Here we can only say this. Within the World Council constituency there are many different opinions about rearmament and indeed about the attitude of the Christian towards the use of arms. Some of these difficulties were reflected in our own discussions. We considered the conditions which have brought us to our present pass,

but concluded that our attention should be centered on the existing crisis. It is this. The governments and many people of the West have come to fear that the more powerful of the Communist nations are ready to extend the area of Communist influence by means of force and, as a result, they are rapidly rearming. In Eastern countries, there is a growing fear that these developments might lead sooner or later to the outbreak of a preventive war. Thus rearmament had become the main and general emphasis everywhere. Its declared purpose is peace, but it can in reality endanger both peace and security and social justice is seriously threatened. In these circumstances, it is an urgent Christian concern - in fact, a concern of all men of good will - that armaments, whatever their necessity, do not dominate the whole life of national and international society. We are convinced that it is the duty of all the Churches to champion peace with justice. The Churches which still have real opportunities to influence government policies have a special duty.

We take the view that the Churches must urge that the new armament programme be exclusively devoted to the purpose of security. We must seek by constant vigilance to prevent the possession of power from precipitating violence. We must not allow the fabric of social justice to be destroyed.

Every chance for negotiations must be used. When military action is in question, the nations should not act unilaterally but heed the judgment of the United Nations. Everything must be done that can build up the authority of this instrument of world order, and U.N. Peace Observer Commissions ought to be placed at every danger spot. All of us must be on our guard against hysteria, for fatal damage can be done by irresponsible and wild exaggeration.

We are convinced that the Churches in many countries <u>could</u> help along some of these lines, and we ask you, as we have asked ourselves, whether you are doing what you can. We must remember that we may all have to live for a long time in the presence of conflicting

systems. This is a call to patient steadfastness and to the simple but difficult Christian virtues. And even in these circumstances we must use every influence we can to press for the objective of bringing all national armaments under international control.

Then there is the great challenge of social justice. One of the gravest dilemmas the nations are in consists in the danger that rearmament will itself drain the vigour out of social reconstruction. Thus governments will aggravate the very disease which they seek to heal. We must struggle that this shall not be the case. All nations which possess great economic and industrial resources, must promptly afford economic and technical assistance on such a scale as will eventually assure an effective response to the needs of the underprivileged. Effective co-operation must be achieved in this field, too, through the United Nations and the Specialized Agencies.

This seems to us to mean imaginative thinking and action of a wholly new order. The peoples have seen the vision of social justice ; it is for us to help to transform it into reality. All people in privileged countries, particularly Christians, must strive to enter sympathetically into the social demands of the needy. "From each according to his ability to each according to his need" has its roots in the teaching of Jesus.

We are at a loss how to share with you the sense of urgency with which we were impressed as we discussed this matter. The Churches have by no means neglected social action, but they have fallen short of what they should have done and, often, of what they would have wished to do. It is clear to us that personal sacrifice must be accepted if the hungry are to be fed and the naked to be clothed, and Christians, above all, should accept it with joy.

We would assure our Christian brethren under totalitarian régimes that we rejoice with them in the evidence that the Word of God makes its power felt among them. As Christians in East and West

think of and pray for each other, let them do so with the mind that was in Christ Jesus and therefore look not on their own things but on the things of others (Phil. 2 : 1-11).

The ends of true peace and social justice must be the constant concern of all Christian men and of all Churches.

As we continue to face the perils and perplexities of our day, let us in humility and faith turn to the only source of abiding strength, praying from every corner of the earth :

> Almighty God our heavenly Father, guide
> we beseech Thee the Nations of the world
> into the way of justice and truth and
> establish among them that peace which is
> the fruit of righteousness,
> through Jesus Christ our Lord,
> AMEN.

CENTRAL COMMITTEE OF THE WORLD COUNCIL OF CHURCHES

LUCKNOW, 31 DECEMBER 1952 - 8 JANUARY 1953

LETTER TO THE MEMBER CHURCHES

Brethren :

The Central Committee of the World Council of Churches has held its first meeting on Asian soil. While conscious of needs in many parts of the world, here at Lucknow we have been confronted with some of the vital problems of Asia today. Through our contacts with leaders of Church and State, through the reports of the East Asian Study Conference organized by the World Council prior to our own meeting, and in discussion together, certain concerns have come to us with a new sense of urgency. We desire to share with you, the member Churches of the World Council, considerations which surely mean increased responsibilities for the Church both in Asia and elsewhere.

We are grateful for the fact of the ecumenical movement because it helps us to face the situation within a world-wide Christian fellowship. The fact that we are members one of another, and

confront these difficulties together, places new obligations on us all.

As the servants of One Who speaks to us of the cup of water and daily bread we must recognize that we are confronted in Asia by whole peoples in desperate need of food, clothing and shelter. We must support the efforts of all those working for material and social welfare. The people of Asia are also seeking well-ordered political life and true community. Above all we see their need for an ultimate faith by which to live and for knowledge of Christ who alone can impart this.

The struggle for, and the attainment of, national independence, the break-up of the old village structure of society and the attempt to build up a society based on industrial techniques, the challenge to old customs and traditions through new conceptions of fundamental rights, the transformations in the status of women and the pattern of the family, all these indicate the vast dimensions of the revolution.

1. The Imperative of Social Justice

Our meeting has brought home to us the poverty and distress of these peoples as well as their efforts to grapple with their problems. They are demanding social conditions which are worthy of human beings. Churches all over the world must ask how they can help the people of Asia in their efforts to attain a standard of living which meets basic human needs, and in their search for a more just social and economic order.

The Church in Asia has the crucial task of helping to provide the true moral and spiritual dynamic for the peoples longing for social justice and peace. Without this dynamic their longing cannot be realized and may easily be betrayed by false hopes.

To meet these needs, the full support of the Christian community in under-developed countries must be rallied behind the efforts of their governments and peoples to tackle their own economic problems.

The Churches in the more developed countries must urge their peoples and Governments to do everything possible to strengthen programmes of technical assistance, without which such efforts in Asia cannot succeed. This assistance will be effective and welcome only when it expresses a concern for man and his needs wherever he lives, and is a manifestation of human solidarity. It must therefore be given with sensitivity to the economic, political and social goals of the peoples of Asia.

Rearmament and military tension seriously reduce the resources available for industrial development in Asia. They also create an attitude of mind which leads to national and international policies in which positive programmes of social reconstruction tend to be neglected. The Christian Churches must help their peoples and Governments to reckon with the threat to the social development of these countries, which is created by tensions and power rivalries.

2. The Christian Basis of Political Freedom

These countries which are attempting to construct political institutions that give form to their new sense of freedom are forced to look for the cultural and religious foundations of responsible social life. In this situation the Churches of Asia must continue to make clear that the fundamental rights of man will only be firmly grounded in so far as these are related to the Christian view of man as a child of God in Christ. Freedom can only be retained in a society which is based on the integrity of the individual.

The Christian understanding of man is directly relevant to the search for new foundations for society. Churches rooted in Eastern soil must be helped in making this witness real and effective. Only as the Church can offer actual demonstrations of the creation of Christian character, of community living, brotherly service and reconciling fellowship will it fulfil its redemptive task in the midst of the changes taking place in all aspects of Asian society. Here the local congregation of the Church has an indispensable part to play.

3. The Call to Missionary Obedience and Unity

The missionary task of the Church is more important than ever in Asia today. Amid elemental hunger, the uprooting of life and the struggle to rebuild, the fundamental need is still man's need for God. It must be known that within the events of our time His Presence is to be discerned in judgment and blessing. Christ alone makes this knowledge possible in all its redemptive power. To preach Him and bear witness to Him amidst the claims of other faiths is a task of burning urgency. Yet we have scarcely begun to encounter and understand the other great religions of Asia on their own ground.

Again, the fulfilment by churches of their missionary task brings particular responsibilities in Asia. The churches are called to make their life a witness to social justice and political freedom. Only so can they find an opening in the hearts of these peoples for the greater treasure entrusted to the Church.

The overwhelming evangelistic task in Asia is the concern of the whole Church. This responsibility now falls primarily upon the churches in Asia. But the Western churches need to redouble, and not slacken, their missionary endeavour in Asia. Yet this contribution from the West must be undertaken in a spirit of partnership with the younger Churches, and along lines which will strengthen them for their own missionary obedience.

No one can enter today into the Asian scene without realizing at every hand the urgency with which many of the churches and Christian people are crying for unity. Where Christians find themselves as a small minority in the midst of vast communities of non-Christian peoples the call of God to all of us to seek for unity is powerfully reinforced by the demands and circumstances of the situation, and by their own task of witness.

There are dangers in this very sense of urgency which cannot be disregarded. Unity may sometimes be looked upon as a solution of all problems. It may be sought without due regard for truth in doctrine and soundness in order. But, having said this, we feel bound to state that the churches of the West are called to show great understanding and a readiness to give full freedom and continuing support to their brethren in the East as they seek to find God's purpose for them in their own time and place.

"Prepare ye the way of the Lord, make His paths straight."

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